

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

The Episcopal Church After the War

III. The Problem of the Return- ing Layman

Bernard Iddings Bell

Page 10

The Common Cup in Holy Communion

Bishop Ivins

Page 12

Are Women Laymen?

Editorial

Page 14

Talks With Teachers

Discipline?

Victor Hoag

Page 4



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The Episcopal Church After the War

TO THE EDITOR: I should indeed hesitate greatly before comparing thoughts of mine with those of Dr. Bell, as stated in the first of his series of articles on the Episcopal Church After the War, but I do have a few thoughts, which to me are most relevant to the issue under discussion.

My impression is that the big failure of the Church in the past has been through lack of proper education as to just what the Church is all about. This lack of knowledge permeates not only the children of the Church school group, but *all other groups inclusively!* The most common doctrines, the foundation stones of the Episcopal theology, are entirely unknown to very large groups of our own Churchmen.

A buddy of mine recently joined the Roman Catholic Church. He was very proud of the fact that he had studied long and strenuously before presenting himself to the priest for admission into that body. Why does the Episcopal Church take anyone and everyone, with little or no knowledge of the tenets of the Church, with little more than the slightest pretense of formal education as to what the group with which they are affiliating themselves is all about, either before or after admission? I think that with all due respect I may lay the cause of this besetting sin principally at the door of the clergy of the Church. To say that education and enlightenment is power, is a truism. Perhaps the most startling example of the power of education, is the present state of Nazi Germany: I personally knew a Nazi youth, an exchange student, and the thorough efficacy of the *wrong* type of education was most evident. When education can be made to work in *reverse*, that is, to educate people incorrectly, and achieve the world-shaking proportions which the Nazi state assumed, what may we conjecture as to the prospect of equally thorough education for *right*?

I maintain that this is not alone a problem for the priest of the local parishes, done on an international basis, but also the work of the everyday teacher in the public schools of this and every other land. Up until this time, teachers have been awestruck with fear at the prospect of mentioning the name of Jesus Christ of Nazareth in the class room. Perhaps the mention of the name is not so necessary as the teaching of the fundamental ideas and ideals of that which we term Christianity, not Protestantism or Catholicism or Judaism, but *true* Christianity and not a narrow sectarianism. It is not a matter of making every academic class in the school a minor study in the subject of religion, but rather a deep spiritual urge on the part of the educators of this country to instill in our young men and women a love for right, truth, justice, mercy, kindness, and all the other becoming attributes of a true Christ-like individual.

Beyond that, there are many people of the adult age, whom this endeavor will never touch, save through a reflected glory in their children and whatever influence they may bring to bear in their respective families. It is *here* that the parish priest must devote his greatest talents and energies. We are not an atheist nation, but we are one of the most spiritually indifferent nations on the face of the earth!

As stated in Dr. Bell's article, there will be men coming back from the far-flung battlefronts with a new, real sense of a personal, living God. As to whether Joe, the soldier boy who found God in a foxhole, will find Him in St. Swithin's of Homeville, will depend on the devoted interest of the clergy. With a nucleus of millions of men who have a new perspective, and a far healthier perspective than formerly, the

clergy can and *must* build a "New Order of God"! This isn't a matter of thinking new diversions of energy along the entertainment line, but rather absorbing the tremendous energy of returning service men and women, and putting it to work for building of a better, more effective Church life in his own particular charge, not so big church a hundred miles away.

The matter of effective teaching in Church schools can and will be adequately coped with when the laity, as well as the clergy, awake to the face that the Church school members of today are the parishioners of tomorrow, and they will be just as good or just as bad, just as loyal or just as different as their training makes them.

This brings us to another phase of education for a better world. If all this is accomplished (and God grant it may be) the effort would be almost hopelessly crippled unless the parents of the children (who would most benefit by this system) would back it up and help it along by carrying on in their respective homes. How many of our Church families have family prayer? Family prayer corners? Grace before meals (excluding the times the rector comes for dinner)? Discussions of things pertinent to God and His work? And lastly, how many Church families have an active family participation in life of the Church?

With the experiences of the past century is it not the proper time for men and women all over the "civilized world" to awake to the fact that Christianity is more than an hour in church on Sunday morning? It was originally intended to be the blueprint by which man lives in harmony with his fellow man. It is the great formula by which man begins to think in terms of his fellows, rather than the narrow existence of "me and mine." When people as a whole, not just the consecrated clergy and our apostolic successors begin to look at Christianity as a modern life, rather than an all-powerful panacea of time of great trouble, not only they, but the whole race of man will assume a new dignified position in this world which God has loaned to us. Christianity was intended as a working plan for humanity, not a curiosity museum of buildings, crosses, pulpits and pews.

The final step in making God's plan a working plan, is for every man, woman and child who professes His Holy Name in his own, to become a personal emissary of His blessed word. *Not* by standing on a street corner shouting loudly like the Pharisee, but rather quietly adjusting his life

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master Plan, and radiating the love of God in his daily life to his fellow men. When a gracious God has promised, will we not have "the peace which passeth all understanding" to the hearts and lives of men in every land of this God-given world!

(Cpl.) WESLEY M. HARRIS.
Colorado Springs, Colo.

TO THE EDITOR: I was much interested in Dr. Bell's article on "The Problem of the Returning Chaplains" in THE CHURCHMAN'S ORDO for September 24th. I was chaplain in the Navy in the last world war, and was in France for seven months, at sea for seventeen. During that time I had considerable contact with sailors and Marines at sea and in action. I did not find it as difficult as some of Dr. Bell's "60 chaplains" seem to expect it to be, and I certainly never experienced being overwhelmed by the general religious ignorance of Episcopalians, or of being dumbfounded at the ineptitude of the Church at large. Some of the greatest religious experiences of my life were during the war!

After all there is terrible danger in exaggeration and unbalanced judgment. The strength of Anglicanism has always been, and always will be, an ability to keep to the middle of the road while enjoying the victory on both sides of it. A great deal of the failure in spiritual life is due not to theological seminaries, or to social or economic reforms, but to the simple fact that we refuse to live up to our ordination vows, which are simple to understand and difficult to keep.

The returning chaplain is not coming back to a dead Church and a gloomy religion, but is returning to that from whence he came, to a great body of people who however inefficient and futile they may be in the possession of their religion, are yet believers that good is stronger than evil, that love is stronger than hate, and that God's Church is still the Body of Christ and the source of the Holy Spirit.

Our civilization is not so rotten as some people seem to think. The inhabitants of London have given the lie to that idea. People who take what they have taken without a whimper for the last four years, are a pretty good proof of the enduring quality of a great people. The heroism of the war on the part of the enemy as well as ourselves, should make some people hesitate to condemn wholesale vast sections of human beings who are unsympathetic to our ideas of life. To them these condemned people may be secularists, but in God's sight

who can tell? So welcome home, chaplain, to a Church which in these late days has added many names to "the noble army of Martyrs."

(Rev.) ALBERT C. LARNED.
Centredale, R. I.

Editor's Comment:

We are glad to have this calm and frank presentation of the "other side," and hope that service personnel especially will compare it with Dr. Bell's six points: (1) The Church has retreated before secularism, failing to apply the Gospel to business, politics, and international affairs; hence, religion seems irrelevant to those who must deal with these problems. (2) The Church has not taught its people well. (3) Parish life has been overly characterized by a "round of futilities." (4) The seminaries have not understood their educational objectives nor designed their courses to attain them. (5) "The weakest thing about the Episcopal Church is the spiritual superficiality of the clergy." (6) The chaplains, having had a chance to view the Church from outside, as it were, have become conscious of these failings, and are afraid that they won't be able to do anything about them.

Which point of view fits your experience?

Radio Broadcasts

TO THE EDITOR: In your issue of September 10th I note your article "The Episcopal Church of the Air" in which you tell of the 104 broadcasts by clergymen of our faith.

I have listened to this program over our local CBS station (KIRO) in Seattle for a number of years and have not been fortunate enough to hear a broadcast by one of our clergymen. Your article calls to my attention the possible reason for this.

CBS has two half hour periods allotted to the "Church of the Air" every Sunday, one at 10 A.M. and the other at 1 P.M., EWT. The first broadcast reaches the Pacific Coast at 7 A.M. and is not carried by our local CBS station, apparently on account of the early hour when few people would be listening, but they do carry the second half hour which is broadcast at our time 10 A.M. when seldom, if ever, clergymen of our Church take part.

Perhaps the parties having charge of this program do not realize this, and I suggest that an occasional broadcast at the later hour would benefit the Episcopalians on the Pacific coast, where I am sure there are many souls still to be saved.

Seattle, Wash. E. W. TRENBATH.

Intinction

TO THE EDITOR: May I remind our "Nervous Nellies" that dipping into a common bowl is a very uncleanly and unhygienic practice; yet this is what the Rev. Gardiner M. Day is advocating as the liberal method of intinction. Each communicant's wafer would have been handled by two sets of fingers and laid in the communicant's palm in addition, so it would be covered with germs before dipping. These germs would in part be washed off into the remaining wine.

Since so many people have a habit of putting their fingers to their lips, germs from their mouths would be present on anything they touched and transferred to the wine in the chalice and to other wafers dipped into it.

Felton, Del. MARY CARNAHAN HILL.

Departments

CHANGES ..	24	FOREIGN ...	8
DEATHS ...	22	GENERAL ..	5
DIOCESAN ..	17	LETTERS ...	2
EDITORIALS .	14	TALKS WITH	
EDUCATIONAL	20	TEACHERS	4
EVERYDAY		WAR SERVICE	7
RELIGION .	13		

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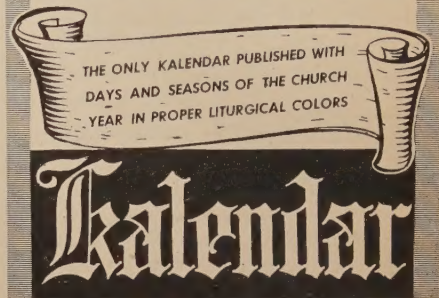
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STRICTLY BUSINESS

RICHARD L. HARBOUR, now a navy chaplain in the Pacific, was a little put out because he hadn't had a letter from his diocesan, Bishop Spencer of West Missouri. So he brought out the *Plain Language Gazette & Times*—on the typewriter. Volume 1, number 1, of the publication is a four-page sheet. The first page is a news story, "Morale Lifter Needs Lifting Himself"; the second, an editorial; the third, "The Woman's Page"; and the fourth, "Personalities in the News"—comments by West Missouri clergy on the horrible state of affairs. The entire four pages deal with just that one thing—Chaplain Harbour hadn't had a letter from his bishop. But he got one, you may be assured. Churchmen who attended the 1940 General Convention in Kansas City will remember what a fine job Mr. Harbour did with the exhibits, and they'll be sure he did just as good a job with this new publication!

* * *

WHEN Phil Fey returned a few weeks ago from Kanuga, I reported that "he was particularly impressed by the enthusiasm of the many Churchmen who came there to learn and to return to their parishes much better equipped to do a good job in the autumn." So Mrs. Harold Castleberry of Gainesville, Georgia, writes: "I couldn't help but wonder just what he meant by 'equipped.' Did he mean spiritually or Morehouse-Gorhamly?" Both, I hope!

* * *

ST. THOMAS' CHURCH, Mamaroneck, had a Victory Garden show recently, and who do you think won first prize for tomato, peach, and spice peach jam? No one but *Linden H. Morehouse!*

* * *

RAY BYKOWSKI, who for years was a member of the M-G staff in Milwaukee, has just been awarded the Purple Heart. He was wounded in action in France a month ago and is now hospitalized in England. His wife Anne is a WAC, stationed in Michigan.

* * *

SISTER MARY FRANCES writes: "I saw yesterday this so appealing sign over a shop: 'O. Saporta Music Store.' I hope they do!"

* * *

KATHARINE MORRISON McCClinton, M-G author of *Flower Arrangement in the Church*, was a guest on the Horace Heidt radio program Saturday afternoon, September 30th. She spoke of the very appropriate use of flowers as memorials.

Leon McCauley

Director of Advertising and Promotion



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Discipline?

SO YOU are having trouble with discipline? You mean, I am sure, that you find the children in your class get out of hand. They are noisy, restless, will not "pay attention," they keep playing with things in the room.

Last Sunday I saw Miss Hanson (behind a door, as though ashamed of being caught) reading hastily in her teacher's handbook. She had left it in the class box all week. Her class has been very noisy lately, and I know why.

If this has been going on for a long time, it is probably going to be hard to cure. The habit-pattern of your class, under you, is formed. Only drastic steps can change it. But if you are having only ordinary restlessness, the cure may be closer than you think. Let's look beneath the surface, get the whole story. Who is to blame?

First, those naughty pupils? Now and then we have all encountered an extravagant, over alert, or even moronic child who has been a torment and a trouble to every teacher all through his school years. The rector may be asked to deal with such a one. It is seldom a whole class. True, sometimes the group may be so alert, all from the same kind of privileged homes, and so intelligent that they may by their very superiority be a very hard class to teach. But the blame is not theirs; they are an extra challenge and opportunity.

Second, then, the circumstances: Do you wish to blame the lesson leaflets—inadequate, too complicated, too mechanized, or something? Yet you know that these have been used by others. No, good teachers can use almost any system, and a perfect system (if there is any) falls flat under an unskilled or lazy teacher. Class room noisy? chairs wrong, light, air, radiator pounding? All these can be corrected. And it is your job, teacher, to report these. No one in authority will deny your claim. But if you don't speak up, if you wait until another Sunday comes, you'll have the same conditions, and—then who is to blame? Here it is true: "Don't grumble. Kick!"

Well then, finally, try blaming yourself. But don't say, yet, "I'm just not a teacher. I can't do it. I quit." Wait now. Think of your character. You are grown up. Don't walk out. See it through. If you quit now. . . .

So, frankly, let's list some of the things that may be wrong with your teaching. 1. The children were racing around the room, doing stunts, in a riot of noise when you arrived. You know the answer to that

one: You should always (not missing even once) *be in the class-room first*, settle the pattern as each one enters, and catch every eye at the door. It is your class room, and you will create its atmosphere. If you have to take part in a chapel service, preceding, arrange with the rector for you to slip out of church ahead of the children.

2. You told the story, but when it was over they didn't say much and you found that they were soon doing all sorts of little things. The more you talked the more the noise increased. It was like a pressure of steam, just simmering, ready to pop out. The cure? Get up your lesson better. You surely didn't think that telling is teaching? that listening is learning? Admit that you just skimmed over the story, planned nothing else for your class to do.

3. But even your planned activity didn't work. When you passed out the notebooks the confusion started. Why? Perhaps you merely dictated some summary or answer. Nothing interesting in that. Merely a manual job, and some children have a real displeasure in writing. Perhaps the pencils weren't sharpened, or the loose leaves were tearing out, or the table too small with so many pushing elbows. Remedy this before next Sunday! The real trouble here is that you didn't provoke any vital desire or reason for writing in a note-book. You commanded, "Now, pass out the books. Better: 'How many of you would like to make a list of the things we saw in church—to show father and mother?'" "What new words today can we add to our vocabulary page?"

But you used the word "discipline." That shows you really think it ideal to control children, to have them always quite submissive and subdued, entirely proper and tractable. You still harbor thoughts of the teacher as a disciplinarian. Perhaps you picture the stern school masters in Dickens' stories. Certainly you cannot have in your mind a picture of the constructive, happy atmosphere desired for a place for teaching. There is no consciousness of discipline where the disciplinarians [i.e., learners] are touched alive by a leading and understanding teacher.

100 RULES FOR GETTING GOOD BEHAVIOR

1. Have your lesson well prepared.
2. Be in the class-room first, settle the tone.
3. Talk in a quiet voice.
4. Allow only one person to talk at once.
5. Provide activity alternating with talking.
6. Do not demand attention: deserve it.
- 7 to 100. Same as No. 1.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

EIGHTEENTH SUNDAY AFTER TRINITY

GENERAL

BISHOPATE

Presiding Bishop Takes Order for
Northern Indiana Consecration

The Presiding Bishop has taken order for the consecration on October 25th of Rev. Reginald Mallett as Bishop of Northern Indiana. The ceremony will take place in St. James' Church, South Bend, Ind., with Bishop Ivins of Milwaukee acting as consecrator, Bishop Paxton of Tennessee and Bishop Wing of South Florida, as co-consecrators.

Fr. Mallett will be presented by Bishop Haines of Iowa and Bishop Gribbin of Western North Carolina; attending presbyters are the Rev. W. P. S. Lander and Rev. S. Whitney Hale. Fr. D. H. Morse will act as litanyist, Bishop Essex Quincy as epistoler, and Bishop Conkling of Chicago as gospeller. Evidences of election will be read by the Rev. H. G. Appes, secretary of the standing committee; evidences of ordination by the Rev. James L. Whitcomb; consent of the standing committees, the Ven. James McNeal Heatley; consent of the bishops, Bishop Gardner of New Jersey. The Rev. Vivian Peterson and the Rev. William K. Rehdick will act as masters of ceremonies.

Bishop Ward to Assist Bishop
Aboddy During Winter Months

Announcement has been made by Bishop Aboddy of Central New York that Bishop Ward of Erie, retired, will assist him in episcopal visitations and in administering the rite of Confirmation this coming winter from January 21st until March 1st, inclusive.

One of the most beloved members of the American episcopate, Bishop Ward served ten years as a missionary in Alaska, after his retirement as Bishop of Erie.

Bishop Coley, the retired Bishop of Central New York, is undertaking no regular schedule of episcopal visitations this year.

ANGLICAN RELATIONS

Church Deputation to England

Members of the Church deputation to England to confer with the Archbishop of Canterbury on problems of missionaries after the war have left this country. They will also confer with other Church leaders in England, where they expect to stay about a month.

The delegation is composed of Bishop

Oldham of Albany, Bishop Hobson of Southern Ohio, and the Rev. Dr. Horace W. B. Donegan, rector of St. James Church, New York.

President Roosevelt wrote Bishop Oldham asking him to deliver a letter from him to Archbishop Temple. Said the President: "I am glad to learn of your forthcoming mission to England and should be grateful if you would give the enclosed brief letter and greeting to the Archbishop of Canterbury. Ambassador Winant is being advised of your forthcoming visit and requested to assist you in every way possible, which I know he will be glad to do."

THE PEACE

Commission on the
International Situation

Steps that might be taken now "to strengthen the purpose of the American people to insure the nation's participation in postwar collaboration" will be studied by a commission of 34 religious leaders which will present its findings to the second peace conference of non-Roman leaders at Cleveland, January 16th to 19th.

Prof. William Ernest Hocking of Harvard University heads the Commission on the International Situation, which includes many prominent clergymen, educators, and non-Roman laymen.

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace, said the special commission would concern itself with a nine-point agenda in appraising the current situation in the light of certain spiritual principles. These principles are outlined in the Guiding Principles approved by the first Church peace conference three years ago at Delaware, Ohio, and the Six Pillars of Peace promulgated by the Commission on a Just and Durable Peace headed by John Foster Dulles.

TO STUDY GOVERNMENT PLANS

The special commission will consider the results of Dumbarton Oaks, Moscow, Cairo, Teheran, and other conferences, the emerging policies of the principal United Nations and the plan for international organization and general security now under discussion.

Other subjects on the agenda are: an analysis in the light of Christian principles of possible peace settlements with special reference to Germany and Japan; an analysis of potentialities for postwar reconstruction of UNRRA and the Phila-

delphia charter of the International Labor Organization; American policy toward subject peoples and dependent areas; the relation of American domestic policy in matters of race, social justice, etc., to the problem of world order and an analysis of current American opinion regarding post-war issues and reasons therefor.

The special commission, one of two named to facilitate the work of the Cleveland conference, is expected to complete its study and recommendations to place them in the hands of delegates before the conference convenes. The other commission on the peace strategy of the Churches, headed by Dr. Walter Marshall Horton of Oberlin College and announced recently, will follow a similar procedure.

Members of the Commission are:

Prof. William Ernest Hocking, Madison, N. H., chairman; Dr. Henry A. Atkinson, general secretary, Church Peace Union, New York City; Eugene Barnett, general secretary, National Council, YMCA, New York City; Dr. John C. Bennett, professor at Union Theological Seminary, New York City; Raymond L. Buell, foreign affairs adviser to *Time*, Inc., New York City; Dr. George Arthur Buttrick, pastor, Madison Avenue Presbyterian Church, New York City; Mrs. Henry Sloane Coffin, chairman, Women's Coöperating Commission, Federal Council of Churches, New York City; Prof. Earl Cranston, Dartmouth College, Hanover, N. H.; Dr. Mark A. Dawber, secretary, Home Missions Council, New York City; Dr. Ralph E. Diffendorfer, secretary, Division of Foreign Missions, Methodist Church, New York City; Dr. Frederick L. Fagley, associate secretary, General Council, Congregational-Christian Church, New York City; Carl J. Friedrich, director, School for Overseas Administration, Harvard University, Cambridge, Mass.; Dr. Harry D. Gideonse, president, Brooklyn College, New York City; Ralph W. Gwinn, lawyer, New York City; Harold A. Hatch, vice president, Deering-Milliken Company, New York City; Dr. Emily Hickman, Commission to Study the Organization of Peace, New York City; Mrs. Orrin Judd, Northern Baptist Convention, Brooklyn, N. Y.; Henry Luce, publisher, *Time*, *Life* and *Fortune*, New York City; Miss Sallie Lou MacKinnon, Board of Missions, Methodist Church, New York City; Rev. Elmore McKee, rector, St. George's Church, New York City; Broadus Mitchell, economist, New York City; Rev. A. J. Muste, secretary, Fellowship of Reconciliation, New York City; Dr. Reinhold Niebuhr, professor of Applied Christianity, Union Theological Seminary, New York City; Dr. O. Frederick Nolde, dean of the Graduate School, Lutheran Theological Seminary, Mount Airy, Pa.; Bishop G. Bromley Oxnam, Bishop of the New York Area, Methodist Church, New York City; Glen Roberts, Program for Industrial Workers Department, YMCA, New York City; Dr. Emory Ross, general secretary, Foreign Missions Conference, New York City; Bishop D. H. Sims, African Methodist-Episcopal Church, Philadelphia, Pa.; Bishop John S. Stamm, Evangelical Church, Harrisburg, Pa.; Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem; Dr. C. H. Tobias, secretary, Colored Men's Division, National Council, YMCA, New York City; Rev. David Von Strein, Board of Foreign Missions, Reformed Church of America, New York City; Richard Wood, executive secretary, Friends Peace Committee, Philadelphia, Pa.; Dr. Mary E. Woolley, president emerita, Mount Holyoke College, South Hadley, Mass.

CHURCH BUILDING

Postwar Construction

The American Church Building Fund Commission has been gathering information concerning anticipated postwar construction and repair needs. Returns from 60 of the 93 units addressed show a total of \$3,063,517. For completion of the work involved, 11% of that amount is estimated as a minimum need to be obtained through such sources as may be determined by each unit submitting the estimate. The Rev. Dr. Charles L. Pardee, Commission secretary, expects the survey to be completed in the near future, when the final figure will be announced.

"Stampede" Feared

Formation of local, synodical, or regional committees to direct the postwar "church building stampede" was urged by the Rev. E. M. Conover, director of the Interdenominational Bureau of Church Architecture, at the Bureau's semi-annual meeting in New York.

Such committees, he said, are needed to prevent a repetition of church building errors made after World War I.

Mr. Conover reported a great shortage of competent architects for Church work, pointing out that not all good architects are interested in or fitted for church assignments.

One firm, he said, has committed itself to church construction involving \$4,000,000, and two others claim all the work they can do for 10 years.

The Interdenominational Bureau of Church Architecture now offers 56 pieces of literature to guide ministers and church building committees, including the recently published pamphlet on *Planning the Small Church*.

YOUNG PEOPLE

Youth Sunday

Youth Sunday observance on October 15th, will be a Church-wide event, the Rev. Frederick H. Arterton of the National Council's Division of Youth believes. The Division is sending out suggestions for the observance, and calling attention to the fact that the Youth Offering this year is to aid Prisoners of War. For the first time, the Day will be observed by youth of the Church of England in Canada, as well as by young Churchmen in the United States.

Fr. Arterton emphasized that Youth Sunday is organized by youth, and observed by youth, but that the observance is designed to make the entire parish family aware of the contribution young people are making to the life and work of the whole Church, and in turn to assure the young people that the whole parish is vitally interested in them and their work. Family participation in the service is one of the goals the young people have set.

In parishes all over the country planning groups have been making telephone

calls, mailing printed matter, placing publicity in local newspapers, and working with rectors in planning the day's services in church. In many parishes young people will take part in the services, as crucifers, standard-bearers, acolytes, and lay readers. A special service, "Presentation of Youth," has been prepared, and indications are that it will be widely used.

Delegates to National Conference

On September 21st, at the annual youth conference of the province of the Midwest, the following were elected as delegates to the national youth conference to be held in April, 1945: Betty Street, representing the dioceses of Ohio, Southern Ohio, Michigan, and Western Michigan; Sheldon Hoag, representing the dioceses of Northern Michigan, Eau Claire, Milwaukee and Fond du Lac; Dick Johns, dioceses of Chicago, Quincy, Springfield, Northern Indiana, and Indianapolis.

INTERCHURCH

Woman's Auxiliary Urges

Participation in Prayer Days

The Woman's Auxiliary is urging the fullest coöperation with other religious bodies in the Church-Wide Day of Prayer and World Community Day.

Mrs. A. M. Sherman, executive secretary of the Auxiliary, has explained to all diocesan presidents that "this year and hereafter World Community Day will be observed by all Churchwomen with the United Council of Churchwomen on the first Friday in November. As in the case of the World Day of Prayer, the idea is that the Churchwomen in each community will get together to carry out the program for World Community Day, but since so many communities do not have councils, all the larger communions are sending material to their own leaders, hoping in that way to secure wider publicity. Last year our women responded very well, and we are hoping for even greater response this year, as we approach the time when surely we should be preparing to pay the price of peace."

The two dates should not be confused, it is pointed out. The World Community Day is November 3d; the Church-Wide Day of Prayer is Armistice Day, November 11th.

Conference to be Called

On Conversion of Industry

The Christian Commission for Camp and Defense Communities will call a national conference on the Ministry of the Church to Shifting Defense-Industrial Workers sometime within the next three months, according to an action taken at the fall meeting of the Commission in New York.

The conference will bring together Church leaders from over the country to counsel on the problems which will arise as reconversion of industry to a peacetime basis takes place. It will also present a

resumé of the unmet needs that still are to be considered as part of the war emergency in the realm of industry.

In view of an increasing need in many communities near government hospitals for a more effective ministry to the convalescing patients, and to the friends and relatives who come to these communities in large numbers, the Commission authorized the appointment of a committee to study the situation and to make recommendations to the executive committee for immediate action.

After a discussion of the report presented by a special committee on Future Policy and Program, it was decided that the Commission should continue to function as the interdenominational coordinating agency for the Churches in their service to members of the armed forces in civilian communities for at least another year.

The Commission will also continue temporarily in its ministry to war-industrial communities, recognizing that as rapidly as changing conditions indicate this work must be assumed by the permanent denominational and interdenominational agencies.

New publications planned by the Commission include as a part of the series on the Church and Returning Service Personnel a pamphlet designed to give guidance to the local church on its ministry to returning service personnel through the parish program and through coöperation with other church and community agencies. Another pamphlet in the series, entitled *Welcoming the Wounded*, will be jointly published by the Commission and other interdenominational agencies.

PROVINCES

New York and New Jersey

Synod Postponed

Bishop Oldham of Albany has announced that the synod of New York and New Jersey, originally scheduled for October 17th and 18th in New York City, has been postponed indefinitely because of war conditions.

RADIO

New York, Denver, and Cleveland Stations Exchange Prayers

The morning and evening prayers that open and close the broadcast day of Station WEAF in New York City will be expanded in scope, it was announced by Dr. Max Jordan, NBC director of religious broadcasts. Starting on October 18, WEAF will broadcast prayers offered by clergymen in the Denver, Colo., area, and later by clergymen in and near Cleveland.

When daily prayers were instituted by WEAF July 4th, stations KOA in Denver and WTAM in Cleveland also started the same practice. Recordings of local prayers are to be exchanged by the stations.

Bishop Ingley of Colorado will appear on the program on October 18th. Various communions will participate in the programs.

ARMED FORCES

Chaplain Francis Burke in English Hospital

Chaplain Francis Burke, Episcopal chaplain, was injured during invasion maneuvers and is now in a hospital in England. In a recent letter to his mother, a communicant of St. Stephen's, Beckley, W. Va., he assured that his injury was not serious.

Thanks

The following letter was received by Rev. William H. Brady, rector of St. Paul's Church, Savannah, Ga., from one of his parishioners, a first officer in the Merchant Marine, located in the Eastern Theater of operations.

I know not to whom I'm obliged for the timely arrival of the St. Paul's Church *Bulletin*. Before the invasion, when all of my personal mail was held up, I always received this *Bulletin*. The letter written May 16th contained quite a packet of old U. S. news.

All of these *Bulletins* are passed around the entire crew of 84 men of this vessel and thoroughly read. Incidentally, this is the only bulletin of any description that any church received aboard this ship, with the exception of the single Bible received here by the Merchant Marine of New York.

The Christian Scientists, *ante bellum*, received a package of their paper, the *Monitor*, aboard most every ship touching New York and Boston. They were well

appreciated and read 'clean out' by almost every man aboard and although the average seaman's aptitude for expressing his appreciation is exceedingly limited, usually to the single word 'thanks,' I can assure you that inside every man, he is saying much more.

"Every seaman professes to have a Church, even though he hasn't attended since childhood. His occupation, and hours of work, which include Sundays, prohibit his attendance in person to his Church, henceforth: Shouldn't there be more Church literature for those thousands of men?"

"Well, the original intention of this note was to express my appreciation for the receipt of the *Bulletin*,—so—thanks."

Religious Groups Condemn Peace-Time Conscription

Compulsory military training and the maintenance of a large peace-time standing army have been condemned by numbers of religious groups in the country during recent weeks, according to Religious News Service.

The American Friends Service Committee, meeting in Philadelphia, expressed the fear that peacetime military conscription will mean the end of all religious liberty, and even the elimination of such religious groups as the Society of Friends.

The Southern California-Arizona Methodist Conference, including some 60 ministers, declared: "Nothing would be more ironically un-American than for us to close a war for larger and wider freedom with that system fastened upon our

children and future generations. We are particularly disturbed that our President and our military leaders should so distrust peacetime America as to lead them to push such a measure under the stress of war psychology."

The New Jersey Methodist Conference, adopting the report of its social service commission, said: "We utterly oppose turning over to the military establishment for a year the training of our youth. We believe that conscripted military training is not agreeable to the type of education which youth in the post-war world should have." Hope was expressed that measures of international coöperation would make large-scale military establishments unnecessary.

The Fellowship of Reconciliation, an association of religious pacifists, decided through its national council that it would "actively oppose" any attempt to push such legislation through the next Congress.

Editor's Comment:

Nobody likes fires, but we won't get rid of them by doing without firemen. Since there is a reasonable possibility that war will break out in the future or, alternatively, the United States will share with other nations the duty of mustering force for the maintenance of peace, it would seem common sense to have the young men of the future know the rudiments of a skill which it may be desperately necessary for them to employ.

JAPANESE-AMERICANS

Students May Enter Colleges Without Government Approval

The War Department announced on August 31, 1944, that it is no longer necessary to obtain approval of the Provost Marshal General for the attendance or employment of a person of Japanese ancestry at an educational institution important to the war effort.

Persons of Japanese ancestry may, therefore again enter any one of our institutions of higher learning on the same terms as all other students.

RELIEF

Church Coöperates in Clothing Campaign

The Church's response to the appeal for clothing for people of the liberated countries of Europe was instant and highly gratifying, Dr. Almon R. Pepper reports. Dr. Pepper, head of the National Council's Division of Christian Social Relations, explained that there was unavoidable delay in getting out the appeal, because of wartime printing difficulties and postal conditions, so that the time was short for an undertaking that required considerable organizing, but that Churchpeople sprang into action with results already making certain that the effort was a genuine success.



HOLY COMMUNION "SOMEWHERE IN THE PACIFIC": Chaplain John S. Armfield, formerly rector of St. Paul's Church, Greenville, N. C., administers Holy Communion to sailors aboard one of America's fighting ships.

CHINA

Missionaries Return to U.S.

Word has been received of the arrival in Los Angeles of Dr. and Mrs. Logan Roots, their three children, and Sister Elizabeth of Central China College, Hsi-chow. The Overseas Department of the National Council states that all are in excellent health and report gains in weight.

Second St. John's University Planned

The plan for establishment of a second St. John's University in Free China is discussed and explained in a letter just received by the National Council's Overseas Department, from O. S. Lieu, who is active in the plan, and in all the affairs of the St. John's Alumni Association.

Mr. Lieu said: "St. John's has a splendid record, thanks to the wise administration of Dr. Pott. Her sons are occupying responsible positions in all walks of life, and have in the past decades rendered invaluable services to the nation. During the period of war when every citizen should rally to the cause of the government and in the postwar period of reconstruction and rehabilitation when there would be a still greater demand for manpower, it would be but natural for St. John's graduates to offer their services for the benefit of their country. But in so far as the University has not been registered with the national government of China, her younger graduates are greatly handicapped, especially when they intend to enter government service, the pre-requisite of a regular government officer being graduation from a national or registered private university.

"In view of the fact that the older St. John's is now in the occupied territory and has no means of approaching the government for registration, while on the other hand the younger alumni are extremely anxious to secure government recognition of their academic attainments, some of the older alumni here responded to the timely need and initiated the idea of establishing a new St. John's in Free China to be registered with the government, so as to help the situation.

"Besides, no one can tell what fate may befall the older St. John's in Shanghai before the conclusion of the war, although nothing ill has yet happened. For the interest of both St. John's University herself and St. John's alumni, old and young, it is thought wise to put up a new school in Free China. Should it be so unfortunate as to have anything happen to the older St. John's (which nobody is wishing for), we hope that having a new St. John's in existence, free from enemy duress or any political tinge, the good name of St. John's, dear to us all, might be kept alive in the educational history of China and her alumni continue to enjoy social prestige as hitherto.

"Legally, during the length of the war the new school will be entirely separate

from the older one, so that neither will be affected by the other. It shall be a school established by the alumni, recognized by the National Council, and duly registered with the government, free from any political influences and far beyond the stretch of the hand of the enemy, just to let live the name and the spirit of St. John's in Free China. When the war is over, we are ready to offer it as a free gift to the older University. It may either be incorporated into the older one or made a branch school, as circumstances permit.

"We have organized ourselves into a planning committee and a finance committee. The former shall plan what departments are to be introduced into the new University, where the site is to be and how it is to be registered with the government. In all probability, the new University will be located either in Chungking or in Chengtu and there will be three schools of arts, science, and medicine. The latter shall try to raise an adequate amount of money among the alumni and in China, to start with. The work of the two committees is well under way."

JAPAN

Wartime Patriotic Society

As the war moves nearer Japan's homeland, the Japanese government has taken drastic measures to stimulate religious fervor in support of the war effort. The first step, announced from Tokyo in a broadcast recorded by the Federal Communications Commission in Washington, is the dissolution of "all existing federated Church organizations" formed to stimulate patriotic activity. In place of these agencies the government has set up one central Church organization called the "Japanese Wartime Patriotic Society." [L.C., October 1st.]

Missionary officials in New York, after studying the text of the Japanese broadcast, believe that this new move does not involve any action against individual churches in Japan, but is intended only to unify Church groups formed by the Japanese government to promote greater support of the war effort.

The Tokyo broadcast stated that the new patriotic society would be formed on September 30th by the estimated 300,000 religious teachers throughout Japan representing 13 Shinto, 28 Buddhist, and two Christian sects. The society's purpose, according to the broadcast is "to increase the fighting strength of the people through religious fervor."

Commenting on the new development, Joe J. Mickle, head of the East Asia Committee of the Foreign Mission Conference of North America, told Religious News Service: "The text of the broadcast seems to indicate quite clearly that the words 'all existing federated church organizations' refer, not to the churches themselves, but to the organizations which have been set up by the churches to secure a more complete religious spirit for the war effort, as desired by the Japanese government."

Mr. Mickle recalled that, in a broadcast of July 29th last, the Japanese Education Minister had set up, under his personal leadership, a "Committee on Religious Coöperation," composed of representatives of both government and Church whose announced purpose was "to consolidate the national fighting spirit through the medium of religious faith."

"In order to achieve this purpose," a mission executive stated, "the Japanese authorities have apparently taken a drastic step of dissolving all other organizations previously created to secure the end, but there seems no reason to believe that the Churches themselves have been dissolved."

FRANCE

Reveal United Front of French Catholic and Protestants

French Churchmen, disclosing details of resistance to Germans during the occupation, have revealed how Catholics and Protestants formed a united front to carry on underground activity.

A Catholic chaplain, Fr. Aube, declared in a radio broadcast that priests and ministers "were drawn together in the love of the same Christ. Through them men's consciences were lightened, and side by side with their work of enlightenment there was charity for the persecuted."

"The Christian Churches of France, Catholic and Reformed, brought honor to themselves by having united to succor and save the children of Israel. They were greatly encouraged by the solemn protests of our bishops, protests which the press never published except to heap insults on them."

"Priests, monks, nuns, and laymen rivaled each other in initiative and daring to rescue from deportation the people whom Christ loved so much. As Christians it was our duty to emulate Christ."

Reformed pastor Charles Westphal told his congregation in Grenoble that cooperation of Protestants and Catholics during the period of resistance will be followed by mutual efforts to rebuild liberated France.

"We were united in suffering and we shall continue thus in the task of reconstructing France and the world, where men will be more like brothers, and the Church will be what it ought to be," he said.

Recalling participation of Protestants in the French underground, Pastor Westphal hailed the Protestant Youth Conference for having been the first to disregard collaborationist decrees against admission of foreigners and Jews, and for having, in 1941, issued a clear statement opposing totalitarian ideologies.

"With authority and persistent courage," he said, "the president of the French Protestant Federation (Dr. Marc Bodner) continually approached and warned public authorities. When horrible persecutions of the Jews broke out in August 1942, there was a veritable revolt of co-

nce, and we joined our efforts with use of our Catholic brethren for every sible protection of the victims of Hit-ism.

Protestants were unanimous in the t. They were helped and trained by a ority of their pastors and by the ade (the Combined Committee for the e of Evacuees), and several paid dear-or their activities."

Reports from France reveal new details activities carried on by the *Cimade*, ch was set up by Protestant youth ements in the winter of 1939 to aid rned refugees and evacuees. Youthful nbers, outwitting watchful German orities, also saved many hundreds of -Aryan and political refugees, keeping n in hiding and subsequently secretly cuating them to places of safety outside nce.

A large number of leaders and mem-s of the youth movements enlisted in *Cimade*, giving their full time and rgy to this risky enterprise. Many were ested and sentenced to prison.

Protestant Leader Warns Against Violence and Hate

Commending French Protestants for stng the German occupation of nce, Dr. Marc Boegner recently ned against "reactions of violence and red."

In his first public statement since the ing of Paris, the president of the nch Protestant Federation decried ex-es caused by a desire for revenge, and ared that the chief responsibility of nch churches is to proclaim that rist's gospel demands respect for y human being."

No race, no people, no social sphere, no n," he said, "is outside the love of God. us, each human being has a dignity, and attack against this dignity can never passed over in silence by the churches. The Churches are well aware of the ions aroused, the bleeding wounds, the ocious injustices, the thirst for venge-e. But they would be greatly untrue to r vocation were they not to demand t the behavior, the abuses and excesses, which those recently holding power e so justly reproached should not be ewed, even with the tacit approval of e in power today.

I have all the more confidence in saying e because, as they were so often re-ached for it in the past four years, the t majority of Protestants have been sively or actively opposed to the oc-ants. But it is just because they are ost unanimous in acclaiming the return e essential liberties that I feel obliged ut you all on guard against reactions violence and hatred.

French Youth Center

Destroyed by Air Raids

The well-known center of the French dent Christian Movement, located at vres near Paris, was destroyed by air ls, it has been learned in Geneva. The pel, however, remained intact, and it is

hoped to reconstruct the main building soon.

The central office of the YMCA at Valence has also been reported destroyed by bombardment. No lives were lost, but all documents were burned.

CANADA

Council of Churches Holds First Meeting

Ten non-Roman religious bodies and three allied agencies were represented at the first meeting of the Canadian Council of Churches in Toronto, Canada.

With representation based on numerical strength in membership, the United Church of Canada had 29 delegates to the Council, the Church of England in Canada, 26; the Presbyterian Church in Canada, 11; the Maritime Baptist Convention, 6; the Baptist Convention of Ontario and Quebec, 6; the Canada Conference of the Evangelical Church, 5; the Churches of Christ, 4; the Salvation Army, 4; the Society of Friends, 4; the Western Baptist Union, 3; the Student Christian Movement, 4; the National Council YWCA, 2; the National Council YMCA, 1.

A message of congratulations and good wishes was read from the Archbishop of Canterbury at the opening "service of ecumenical worship," and the Rev. Bryan Green brought greetings in behalf of the British Council of Churches.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and the Rev. Dr. Henry Smith Leiper, secretary of the American committee for the World Council of Churches, were among the additional speakers at the three day meeting.

GERMANY

War Transforming Church Life In Many Areas

War has begun to transform Church life in many areas of Germany, with laymen and women playing an increasingly important part in parish work.

In a single Church district of Silesia, 216 lay readers were recently dedicated for church service. Among them were pre-centors, elders, farmers, workmen, pastors' wives, and parish sisters. They read prayers and services, undertake burials, and perform other church duties in the absence of a pastor.

Laymen are also authorized to preach, and many outlying parishes are served by such readers from large towns. For instance, on Sundays men travel from Munich to hold services in upper Bavaria.

Training courses for laymen extend from 10 to 12 weeks. In addition to routine activities, the laymen also engage in evangelization. As a result of their dedication in Wurttemberg, pastoral visitation developed into evangelistic crusades. The same has been true in Hessen. Farmers from villages 12 to 16 miles away frequently attend the evening services.

At Nurenberg, a deacon gathers 60 to 80 worshipers every morning. In prayers of intercession, special mention is made of all members of the congregation at the front or overtaken by sorrow through the loss of relatives. Daily prayer, in many places, has become an essential part of parish life.

"WANDERING CONGREGATIONS"

The plight of hundreds of thousands of Church members forced to flee their homes as a result of Allied bombardment was emphasized in a statement issued by Lutheran Bishop Theophilus Wurm of Wurttemberg, in which he appealed to congregations to stand by "wandering congregations" formed as a result of evacuation.

"All that can be done by man to avert calamity and bring help to the homeless meets our wholehearted support," he said, "but as Christians we know we can depend only on our Lord . . . we know God has holy times of judgment wherein our faith is tested, and our lives weighed by hours of affliction. . . .

"Great tasks are set before us," Bishop Wurm added. "One is service among the evacuated who have been flooding our countryside. Let them experience that there is Christian fellowship . . . reveal love to them all, especially children. Be friendly and warmhearted toward your guests, even if providing for them means many inconveniences. Include them in your parish life. Send their children with yours to Sunday school and confirmation classes."

The Bishop urged the evacuees to "commit yourself to God's hand," and to "beseech Him with us to put an end to all present distress. . . ."

Bishop Von Galen Arrest Denied

Reports that the Roman Catholic Bishop of Muenster, August Clemens, Count von Galen, had been arrested by the German Gestapo are without foundation, a well-informed Swedish traveler told Religious News Service on his arrival in Stockholm after a long stay in Germany.

Despite the Muenster bishop's openly expressed opposition to the Hitler regime, the informant stated, Nazi authorities have not dared to retaliate.

HUNGARY

Protestant Leaders Issue Joint Protest on Treatment of Jews

Text of a joint protest against deportation of Jews sent to the Hungarian government by Reformed and Lutheran Church leaders has just reached Geneva. The statement was signed by five Reformed and four Lutheran bishops and by the presidents of the general conventions of the two Churches.

The statement brought a reply by the government that deportations have already ceased. Church leaders, however, charge that while the practice was said to have been suspended from the end of June, Jews are still mysteriously vanishing from their homes and uneasiness persists among both the Jewish population and Christian Church circles.

The Episcopal Church After the War

The Problem of the Returning Layman

By the Rev. Bernard Iddings Bell, D.D.

TWO FORMER articles have dealt respectively with the problem of returning chaplains and with that of returning ordinands, two groups of eventually to be demobilized Episcopalians which between them will have a determining part in the spiritual leadership of our communion during the next quarter century. This present paper deals with the problem of those demobilized laypeople who, if the Church is to possess spiritual vitality, must be influential coöperators with the clergy during that same period.

How many there are of these, no one can say with exactness. The services keep no record of denominational affiliations; and our national Church offices have made no effort to get at the figures, much less to record the names and ranks or ratings of Episcopalians in uniform. The best rough guess is that they number approximately 150,000, of whom about 20,000 are officers and perhaps 1,500 are women. On service flags of our churches there are stars representing these people. Presumably the greater part of them are known more or less by local parish priests who remember them in regular intercession at the altar.

The number is not staggering, for we are a small Church as Churches go in America; but it is considerable. About 8% of our total membership, an estimated one in five of all our *male* membership, probably well over half of the male communicants who are under 35 years old, are absent in the armed forces. Even the most superficial observer will see that the future of the Episcopal Church largely depends upon what these men and women do about religion once they are back home, what attitudes they take, or drift into not taking, in the years immediately following the war, in respect to duties and privileges within our communion.

This paper is not merely an outline of my own ideas about this complicated and vital problem, nor is it an attempt to say the last word on any one's authority about dangers to be avoided or things needful to be done. What follows is the result of my having talked with a good many people whose chief attention at this time is occupied by various human aspects of the coming change from a world at war to a world at peace: Church and inter-Church authorities, psychologists, sociologists, demobilization officials of army and navy and marines, medical officers in the services and other officers as well, chaplains now on duty or lately so, directors and particularly spiritual directors of veterans' hospitals. Out of all this consultation there emerge what seem some interesting and relevant lines of thought not always obvious to the rank and file of Church people, lay or clerical. These I present, with no attempt to offer definitive opinion, as perhaps provocative of thought by those in the ordinary parish to which

the veterans will, or maybe will not, present themselves when they get back home.

INDIFFERENCE

1. It would seem probable that a very large portion of these veterans will return almost wholly indifferent to religion, in particular to the Church. This will not be because the war has weaned them away from their spiritual mother, but because the Church lost them before, often years before, they enlisted or were drafted.

I was talking about this the other day with the rector of a large, perhaps too large, parish. We stood looking at his service flag. On it were 209 stars, six of them gold. "I don't kid myself," he said. "In a certain sense those whom the stars represent are of my parish, 206 men and three women. Of the 203 still alive, 86 have never been confirmed and 45 more were, and still are, on our list of lapsed communicants. That leaves 72 who are true communicants, and of those only about 40 were regular about their Church duties. Of the 203, nearly half are personally unknown by name or face to our three priests or to any of our administrative staff. To the 203 we write every month; only 71 have acknowledged any of the letters. How did all these scarcely attached people get on the flag? Some relative or friend asked it and said that once the man went here for awhile to Sunday school, or sang in the choir when a small boy, or came to be married some years ago. We shall, it goes without saying, welcome every one of them if and when he comes back; but barring a miracle most of them won't care a rap whether we welcome them or not."

That rector is a wise man. He knows that with rare exceptions the lapsed will not return converted by the war to the Church which had not won them before they went away. I have checked his figures with clergymen in various parts of the country, in parishes large and small. His percentages seem about the usual thing. Of approximately 150,000 Episcopalians in the forces, then, at least 50,000 never have been confirmed or, having been confirmed, had lapsed before the war. They went away caring little about the Church or indeed about God; almost wholly they will return caring less. The Church, be it repeated, should not blame the war for that, but rather itself: years of poor religious instruction, inadequate pastoral care, too indefinite worship, a too complacent lack of moral discipline. Let us regretfully pass on to thought of the others who may have some modicum of real interest in us and in our Lord, who seemed to have it when they left home.

MATURITY

2. Do we realize how changed the veteran will be from the nice young man, the gentle and easy-going young man, the

directible (or at least suggestible) young man who went off to do his country's bidding? Most of those who study the problem say that the usual soldier, sailor, marine who returns after three year service will come back, mentally and maturity of character (for good or bad) at least 12 years older than when he inducted. The youngster who was 20 will not really be only 23. He will think, in a sense be, 32. The man who was 30 will in actuality be 40. No veteran will come back "young" anymore, especially if he has been under fire or other combat strain.

If this be true, and it almost certainly is true, it follows that the veteran will not wish intimately to associate himself in the Church or elsewhere, with "young people," with civilians of his own year but will insist upon a more mature companionship. He will play, but it will be a boy who is playing. He may sin, but not with the experimental hesitancy of a lad. He must be talked to as a grown person is talked to, or not at all. "Youth movements" will move him only to irritated laughter. He will demand of the Church, also, a man's work to do. We have the usual parish to offer a grown man in the way of service for him to render.

PSYCHOLOGICAL DISTURBANCES

3. With the subject of psychological disturbances of the veteran I shall not attempt to deal except in an introductory way. Such disturbances are complicated hard to handle. They must be understood by those who wish to help in readjustment to peace-time living. There is already literature available. Among good books for beginners, simple and practical, probably to be read by pastors and vestrymen and families of the men who will return are certainly these:

a) *Problems of Returning Service Men* by Frank Sinclair, procurable from the *Milwaukee Journal*, Milwaukee, Wis.

b) *Psychiatric Toll of Warfare*, printed from *Fortune*, procurable from the publishers thereof, Radio City, New York City.

c) *Here is Your War*, by Ernie Pyle, which the stay-at-home reader sees something of what goes into the making of veteran mentality.

d) *"The Church as They See It in the Link"*, a Christian monthly magazine for service people, with a circulation of about half a million copies, issue of October 1944. This article is the result of a survey of G.I.'s who are "interested in religion."

*There is an organization which has some pertinent ideas on this subject. It is known as the *Presiding Bishop's Committee on Laymen's Work*. Its president is Mr. Harvey Firestone. The executive director, to whom letters of inquiry may be addressed, is the Rev. W. C. Campbell, 281 Ave., New York City (10). But in the long run it is the rector and laymen of each parish who must find what needs to be done in that parish.

...shamed men (no officers or chaplains), most widespread tapping of opinion far made. The men do their own talk. Here is a harsh indictment of contemporary American Churches, by American Churchmen. It comes like a shock of water. Copies may be had from the book, 1703 Chestnut Street, Philadelphia Pa., at 15 cts. each.

(e) *When Johnny Comes Marching Home*, by Dixon Wecker, published by Houghton Mifflin, 1944, \$3.00. A discussion of the whole veteran problem, historically and now. It is practical, competent, thorough, comprehensive, and interesting. Suffice it to suggest that the discharged service man is apt to be almost morbidly set, to hate to talk about the war experience with those who have gone through the mill themselves, to resent being lionized or regarded as a hero. (The few who are exhibitionists and self-advertisers are loathed by the rest.) He wants such work as he has, to be with people whom he can care for him; but even with them he desires to choose his own line. He would like to be taken for granted and appreciated without gush. Reference to his "heroic service" makes him want to run; he does not like to be spoken to, or of, as "a crusader of righteousness," makes him sick. Here is the simple desire of a hard-boiled sergeant, typical except that he is more interested in the Church than most of them are, whom I asked what he wanted from the clergy when he got back:

"I want to discover that my rector has stopped talking professional chatter, cheerful chatter, hearty chatter, too much chatter. I want a pastor who loves me and trusts me and takes me as a human being, above all one who lets me see that he has no desire to drive me. I've been driven enough in the army, thank you. I want a priest, too, who won't always seem in a rush. Get me? And I want a rector who neither tells me I'm a noble hero nor regards me as a swine."

I have shown this statement to many service men. They agree that it is rightly stated. The veteran must be handled singly, quietly, without even a semblance of hurry, by one more willing to listen than to talk, by one who cares. That is what boils down to.

TRoubLED SINNERS

4. The usual veteran, provided he has any religion at all, is apt to be a man with a sense of guilt. He probably, most certainly, under strain of artificial living and the high pressures incident thereto has indulged while away in excesses of which when he gets home he is miserably ashamed. Not every service man is an adulterer or continuously inebriate, a drunkard on frequent occasion or regularly; but the number who give way to sins of the flesh is vastly increased by the excitements and depressions of war. Every rector should expect to discover among his returning men a considerably more than normal amount of homosexual practice, of fornication, of drunkenness. Even when these have not become habitual, one or more of them is only too apt to have left ugly memories. Many a man who before the war was used to receiving Holy Communion will stay away when he comes back for the simple reason that he is

ashamed and afraid to receive God's body because of the way he has behaved while absent.

There is in consequence urgent demand for clear teaching about auricular confession as the way to "clean up," to "get right with God." It is a necessity that penance be presented, not so much a formal duty as an inestimable gift of the compassionate God; presented as the Church officially presents it on pages 87-88 of the Book of Common Prayer. Woe be to the priest who neglects this, for if he does he will be just about the worst possible malpractitioner in dealing with returning laymen.

In this same connection it may be well to note, too, that a great many ex-soldiers who have killed are in need of the ministry of absolution. Sometimes the lack of it results in a definite *schizophrenia* or split mind. The man broods on what was never wholly out of his consciousness even in battle, a tension between what he felt and still feels was patriotic necessity and what he knew and still knows to be the will of God. When the priest as confessor finds such a case, he had better not seek to lessen the tension by easy-going attempts to assure the man that God condones war or that responsibility for killing can be shunted off onto the shoulders of the State. That is no cure; it only aggravates the mental disturbance.

Yes, the clergy had better get ready to counsel troubled sinners, to do it "under the seal," in God's name to absolve the repentant.

SACRAMENTAL WORSHIP

5. It would be well, most of the chaplains seem to think, to note that while Episcopalians have been in the service the only worship which has had much of any appeal to them has been sacramental worship. This is because such worship is direct, personal; because it involves more than words, more than thinking. Service people want religion which consists of nothing less than the offering of one's whole self to God, alongside brethren who are doing the same, and in being accepted, touched, strengthened directly by God. Whatever the minister back home may think about it, the soldier is not much interested in God-of-the-parish-house or God-of-the-pulpit or God-of-the-discussion group; what he wants is God-of-the-altar. When that fighting man gets home,

PLAINT OF THE PIOUS

ALL NEATLY seated, row on row, With proper pose and sober faces, Present parishioners well know They ought to fill the empty places.

They with uneasy conscience learn Of other people's naughty capers; While home, with airy unconcern, The absent read their Sunday papers.

LOUISA BOYD GILE.

he is still the same in his desire in worship. *Neglect the centrality of the Holy Communion and the number of veterans who will remain interested in the Episcopal Church will be reduced at least by half.* Morning Prayer is very good in its way, but it is too conventional and too verbose to grip men used to contacts simple and vital.

FAMILY ADJUSTMENTS

6. Family adjustments are going to be exceedingly difficult, those between parents and their sons come home, those between ex-service husbands and their wives, particularly those of couples wedded just before the men went away, most of all of couples so wedded when previous acquaintance was short. The veteran will not be the same man he once was, while the stay-at-home folks will have changed comparatively little. *There is certain to be a huge crop of divorces.* These can be lessened in number by preparing wives now about what to expect and about how to exercise a maximum of patience and tolerance. It will also help if the clergy are ready wisely to assist in reconciliations and readjustments. But the best of preparation of the home-folks and the wisest pastoral counsel will be unavailing in a distressing number of cases. *Is the Church prepared to insist that all war-marriages are indissoluble and Christian?* Here our delay in making up our mind about the proposed new divorce and remarriage canon is going to stand us in poor stead. We shall have headaches and heartaches to deal with.

NEW PATTERNS

7. Finally, do we understand that the "veteran problem" is not nearly so much one of what we are going to do for the veteran as it is one of what the veteran is going to insist on doing to us? We are soon to be judged by honest, cruel, just, and hard-boiled men who once were young and innocent and trusting and inexperienced and tractable, but are not these things any more. Are we ready for it? Our chief problem in preparing to welcome home the veterans is to get our parishes and missions *right now* onto a basis God-centered, altar-centered, man-loving, free from outworn conventionalities,—a basis which demands of us repentance and amendment of life. *Some few parishes and missions are trying thus to become real; the rest had better.*

As I finish writing, there comes to me in the mail a letter from a man high-up in the marine corps, a vestryman, veteran of two wars, father of two aviator sons, one of whom is dead. He knows as much about demobilization problems as any man in America. Here are his concluding words: "The usual parochial approach in the Episcopal Church will never touch these men, nor the usual Episcopal minister, who has led a protected life, whose largest interest is Church finance, who has pulled his punches and indulged in compromises because of the social or political complexion of his vestry. *If we assume that the Episcopal Church with its present organization is competent, the job of spiritual readjustment of our returning servicemen is a job foredoomed to failure.*" It is really and truly as serious as that.

The Common Cup in Holy Communion

By the Rt. Rev. Benjamin F. P. Ivins, D.D.

Bishop of Milwaukee

EVERY pastor of a congregation in the Episcopal Church has, from time to time, to meet the objections of some of his parishioners to the use of a common cup in the administration of Holy Communion. Neither the violence nor the frequency of the objections are so marked as they were a decade ago. But still many do object to receiving Communion from the same chalice with others, and there are some who because of such objections are staying away from Holy Communion and thus jeopardizing their souls' health.

In some places there has been an attempt to solve the problem through administering the Precious Blood by a method known as intinction. By this method the Host, or Sacred Body of our Lord, is dipped into the chalice, causing it to be intincted with the Precious Blood, thus enabling the communicant to receive both Species at once, and without placing the chalice to his lips. There are several methods of intinction. In one method, the communicant retains the Host until the chalice is offered him, when he dips the Host into the chalice and then carries it to his mouth. In another method the priest dips the Host into the chalice and then places it either in the mouth of the communicant or on the palm of his hand.

Administering Holy Communion by intinction is not new to the Church. In the East (Greek-Holy Orthodox Church) the consecrated Bread is placed in the chalice and Communion is administered therefrom by a spoon. Various methods of intinction appeared sporadically in the West, on the Continent of Europe, in the seventh, eighth, and ninth centuries. The Council of Braga, 675 A.D., denounced it as an imitation of Judas, who at the Last Supper received a "sop." It appeared in England after the Norman Conquest largely as the result of the plea of Ernulf, Bishop of Rochester (1114-24) who deplored the irreverence and unsanitary use of the chalice caused by dirty mustaches and unkempt beards. But here, too, it was forbidden, by the Council of Westminster in 1175.

Receiving Holy Communion by intinction to many is as irreverent and as physically repugnant as the reception from a common cup is to others. Certainly nothing could be much more unsanitary nor irreverent than receiving a sodden particle from the palm of the hand with the tongue. And equally unsanitary and sloppy is the method whereby each communicant dips his own Host into the chalice. The least objectionable of the various methods of intinction is that whereby the priest dips the Host into the chalice and then places it on the tongue of the communicant. But this method, too, is objectionable, as any priest who has used it can testify. It is almost impossible for the priest to avoid touching the tongues of some of the communicants, and certainly it is not an esthetic sight to see a row of people with their

mouths open and their tongues thrust out.

No! All those methods of intinction are objectionable and they no more fulfil our Lord's injunction, "Drink ye all of this," than the undesirable method of administering communion in one kind only, under the Species of Bread alone.

Of course, the reason advanced 20 years ago for some method of avoiding the use of the chalice was a sanitary one. Much may be said by way of reply to that. In the first place, every priest who administers the Holy Communion consumes all that may be left in the chalice after all have communicated from it, and cleanses the chalice with his own lips. In spite of this, the clergy remain a "preferred" risk by life insurance companies, and have an unusually long "life expectancy." Confirming this is the fact that it is doubted if ever any infection has been traced to the chalice.

BURROWS AND HEMMENS REPORT

Recently there has been published in the *Journal of Infectious Diseases*, a University of Chicago Press publication, the result of a thorough study of the use of a silver chalice and the possibility of spreading disease thereby. This study was made by Dr. William Burrows, associate professor of bacteriology, and Dr. Elizabeth Hemmens, instructor of bacteriology. The results of their study are summarized:

"The significant differences between the usual restaurant tableware, soda fountain glasses, etc., and the silver communion cup," the scientists said, "were first, the bacteria-killing action of the polished silver of the communion cup; the second, the meticulous care with which the sacrament is administered, especially the practice of wiping the rim of the cup with a freshly laundered and ironed cloth after each person has drunk."

"Heavy metals, particularly silver, have long been known to have a bactericidal effect, and in effect are self-sterilizing. Communion cups commonly are made of silver. In many repeated experiments in which virulent hemolytic streptococci were swabbed on the rim of the cup in a mixture of saliva and wine, Dr. Burrows and Dr. Hemmens found that wiping with a linen cloth removed never less than 80% and usually over 90% of the bacteria.

"If two minutes elapsed between drinking or if the cup were wiped with a sterile linen cloth, the test bacteria could not be found in the saliva of the second person. Thus the results indicated that under the ordinary conditions of use in a church service, it is not possible to transmit the test organism from one person to another.

"Only under the most unfavorable conditions, in which as much saliva as possible was left by the first person and the second drank at the same spot immediately thereafter, could transmission be detected, and then only 0.001% of the

bacteria were transmitted from the first person to the second," said Dr. Burrows and Dr. Hemmens.

"Other experiments in which several persons drank from the chalice and the chalice rim was cultured for the common mouth bacteria confirmed these results. Only when the persons drinking were instructed to leave large quantities of saliva on the chalice could characteristic oral bacteria be recovered from the chalice. After wiping with a linen cloth, no bacteria could be cultured from the rim."

"From their experimental data the authors constructed a hypothetical example in which they assumed an infection so virulent that a single bacterium could produce the disease. If half the persons in the congregation were already infected, only one in 400 persons in the congregation will, on the average, contract the infection through common use of the silver communion cup in contrast to a very large number which will be infected by airborne bacteria.

"This does not exonerate in any way the common drinking cup as a means of transmitting disease, the report said."

This study would seem to close the subject to further discussion, but unfortunately people are guided more by prejudice than by knowledge.

Today, however, there is another reason against the reception of the chalice as that is the use of lipstick by women, even when they come to Holy Communion. This is no place to comment on the practice itself, but so long as it continues, the reception of the chalice is an unpleasant experience for everyone and a rather revolting one for the priest who cleanses it. This is a rather awful thing to have to say about receiving Holy Communion but so long as so many women are so unthoughtful of others in regard to the practice it would seem that the only alternative would be Communion in one kind for many. It would further seem that those who should deny themselves the use of the chalice should be those who use lipstick. But it is probably too much to expect most of these women to do so of their own volition and therefore others will have to do so.

ONE KIND

There is much that might be said in favor of Communion in one kind, that is, under the Species of Bread only.

The Person of Christ can not be divided, and therefore whole Christ is fully contained and communicated under either Species and Communion under the Species of Bread is a full and valid Communion. Theologians know this as the Doctrine of Concomitance, and by the further Doctrine of *Communicatio Idiomatum* we understand all the virtues of either Species are received under the other. By receiving in one kind only no communicant

feel that he has failed to receive a Communion or that he has received a tainted Sacrament.

Communion by intinction is no "new" neither is Communion in one kind. In the very early days of the Church, that is the second and third centuries, and, generally even much later, due to the fact that daily celebrations of the Holy Eucharist were not the practice, but that frequent Communion was, by far the majority of Communions were received from the Reserved Sacrament, and, of course, in one kind, under the Species of Bread only. It was the very early custom of Christians to carry the Reserved Sacrament, the Consecrated Bread, on their persons; not the clergy only, but lay persons as well. Gradually there developed the use of a specially prepared cup at home, for this purpose, and later on lay persons were forbidden to carry it from the altar the Consecrated Bread, the clergy alone reserved the Sacrament, that they might be able to communicate the laity at all times, and especially in times of sickness or danger. When churches were built, and when the persecution of the Church ceased, the Blessed Sacrament was reserved in the church, at first in an aumbry in the sanctuary, and then on the altar, and in special places in specially prepared "Sacramental Houses" or aumbries in the church itself, or in a pyx suspended above the altar, and gradually, and almost everywhere, in a tabernacle upon or immediately behind the altar.

From this Reserved Sacrament, almost universally reserved under the Species of Bread only, countless millions are communicated every year, not only the sick, the well, who for one reason or another are unable to attend the service itself, and these Communions are, of course, in "one kind" only.

For most of its history would be too violent a break from tradition for the Church to withhold the chalice entirely from the laity, and we would all deplore having to do so. It has always been one of the glories of our Church that we receive the Communion as we believe our Lord instituted it and meant it to be received. There is no significance in the common cup, really apart from the especial grace of the Holy Spirit, the grace of gladness.

But so long as there are honest and simple people who cannot overcome their natural repulsion to the use of a common cup, and so long as some women will continue to use lipstick it would seem that the simplest and most reverent, and least conspicuous, method of meeting the problem would be for these people to refrain from accepting the chalice when it is offered to them. Those who have any physical reason for doing so would be acting in accord with their own desires, and those whose use of the chalice makes it repulsive to others by use of lipstick should be willing to refrain for the sake of those others. Certainly none would want to be the cause of offense to others in this matter of receiving Holy Communion.

The method of declining the chalice is very simple. Remain in your place at the communion rail and when the priest offers the chalice indicate your desire not to receive it by a gentle touch of the base of

the chalice, or by gently guiding it back to the control of the priest. Probably, even those on either side of you at the rail will not know whether or not you have received it, and thus the congregation will not appear to be a divided one. When the chalice is offered you, make a Spiritual

Communion with it. Say, privately, of course, "Hail Most Precious Blood of Christ, Prostrate I Adore Thee." And go away certain you have received a complete and valid Communion, and are helping to solve a problem which is vexing the Church.

EVERYDAY RELIGION

God With Us

II. Christian Efficiency

By the Rev. Laird Wingate Snell

JESUS was a guest in Bethany in the home of Mary and Martha and Lazarus, His special friends. Mary was sitting at Jesus' feet and drinking in His wonderful words of life. Martha, elsewhere in the house, was more than busy arranging for their guest—"distracted" (this is the literal Greek) by all that there was to do. After a time she burst in upon the two, exclaiming, "Master, don't you care that Mary leaves me to do all the work? Tell her to come and help me." Jesus replied, "Martha, Martha, you are anxious and troubled by a multitude of duties! There is just one thing really needful. Mary has chosen that, and she is gaining what can never be taken away from her."

Jesus did not mean, as many seem to think, that one should let work and duties go in order to devote one's self to meditation and the inner life. Nor did Jesus rebuke Martha for thinking that the housekeeping must be attended to. He rebuked her for being anxious and troubled, and letting what seemed to her an oppressive array of duties distract her and occasion impatience and irritation. Then, over against the "many things" that wrought fret and distraction in her mind and spirit, He pointed to the "one thing" essential for the good life—just that which Mary was doing, that which should be every one's first endeavor and center of attention, which brings a divine order and economy into work, gets things done right, and saves all the waste of physical and mental energy caused by worry and distraction, by impatience and irritation, by feeling that one's work, one's duties, life itself, are too much for one.

Is there one lesson that this day and generation needs to learn more vital than this: that by attaining God's order in the inner life, God's order will appear in the outer life? that there is possible for human beings a responsiveness to infinite mind such that a higher wisdom can bring into each life and into human life as a whole a plan more than human, and work out for individuals and for society a divine economy and effectiveness in activity that obviates waste and conserve life itself?

It is a generation that does not believe in God,—though it seems that, as so often happens, the tribulation of the

times is turning the generation Godwards. God grant it. But it is a generation that has not believed in God. Real belief in God, belief in a real God, recognizes that back of all, in and through all, lies the will of God, perfect and invincible. The reality of that will means far more than that bounds are fixed to the power of evil and the final triumph of good is assured. That will is the immediate source upon which man may draw for any possible good *now*; may draw wisdom for guidance to realize the true good *now*; where may be learned progressively but surely the divine plan for individuals, for nations, for the race; where is the might which will supply strength to achieve God's order and to attain God's ends, and whence may be had, by individuals, by nations, by the race, the next step to that order and those ends *now*, and each next step as man is ready.

All this if we fulfil the condition. Mary was meeting that condition—seizing the opportunity for the companionship of Jesus, and gaining all she was capable of gaining from the wealth and holiness and power of His personality. That, said Jesus, is the one thing needful. It is the one thing needful for you and me to bring reposeful harmony into our lives, to arrange duties in their true order with full time, yes, with leisure, for each duty as it comes; whence the worry and oppression and headaches go, and ours is economy of effort, true effectiveness, and strength for the day.

It is the one thing needful for the world. Only God's mind, God's will, God's plan, are adequate for the peace and well-being of this world; for the ending of suicidal war; for the creating of a social order which offers to all full opportunity to live the life of a child of God. And the way the world can enter into God's mind, learn to do God's will, and realize God's plan is for men and women far and wide to learn of Jesus Christ, to enter into His fellowship, expose themselves to the transforming radiance of His personality, and become the temples, the vehicles, of His Holy Spirit, which is the spirit of divine wisdom, love, and power. And that is something you and I can do, and, doing, help to save this world.

Are Women Laymen?

THERE IS, rightly, a growing concern in Church and nation that the "second class citizenship" of racial groups be brought to an end. But at the same time the Church as a whole placidly continues, in its constitution and canons, and in the structure of parish, diocese, and General Conventions, a type of second-class citizenship which the nation outgrew a quarter-century ago. These second-class citizens include some of the most faithful church-goers, largest contributors, ablest executives, wisest scholars, and most saintly characters of the Church. But because they happen to be women, the full extent of their franchise in the Episcopal Church is to vote in the parish meeting.

We are not fully informed on the status of women in the different dioceses. We believe that in some they have the further right to be members of the vestry and that in others they do not even have the right to vote in the parish meeting. But the general practice is that mentioned in our first paragraph: to permit women to vote in parish meeting, but not to admit them to any elective office.

As seems to be often the case, the Church of England is far ahead of the American Church in according due recognition to the 20th-century status of women. Women are members of parochial church councils (vestries), diocesan conferences, and the Church Assembly. Needless to say, in this latter body they are not segregated into a separate house, but are merely members of the House of Laity on exactly the same terms as other laypeople. How long will it take the American Church to catch up?

Among the many noteworthy pronouncements of the Lambeth Conference of 1920, the report and resolutions on the place of women in the Church did not receive very much attention. Perhaps this is a good time to look again at the considered opinion of the Anglican bishops of the world.

"Women," says resolution 46, "should be admitted to those councils of the Church to which laymen are admitted,

and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect."

The resolution followed the presentation of a long scholarly report which paid special attention to the Scriptural aspects of the subject. The conclusion of the report was first that women have always had an important place in the life of the Church, although it was one befitting their training and social status; and second, that the warnings of Paul in I Corinthians were "conditioned by the existing circumstances of the world around him."

We do not feel, and neither does Lambeth, that admitting women to the representative councils of the Church is related to the question of the priesthood for women. That is a subject with deep theological, psychological, and practical ramifications. It is unlikely that it can be solved until the Catholic Church throughout the world is ready to act in unison on the subject. But since there is no special sacramental or spiritual qualification (other than those of every mature Churchman and Churchwoman) requisite to debating and voting in the Church's councils, it seems to us, as it did to Lambeth twenty years ago, that the time is ripe for the Church to recognize that women are just as likely to be well educated in many practical and ecclesiastical as men, and just as capable of representing a constituency.

The place of the laity in Church councils is itself a matter of evolutionary development. The American Church has pioneered in giving to its laity the right to debate and vote on doctrinal problems, for in the English Church these matters are handled by the convocations, which are exclusively clerical. But the curious effect of the English system has been to place in the hands of Parliament the final authority to effectuate or nullify the decisions of convocation.

All through Christian history, the sovereign power has had an intimate relation to the councils of the Church. Sometimes its influence has been bad, sometimes good. But it has always been present. The absolutist Tudor monarchs tried to make their sway over the Church as absolute as their sway over the state, and the effect has been by an evolutionary process to transfer the power to the King's ministers, and thence to the Parliament which chooses the King's ministers. The creation of the Church Assembly with its House of Bishops, Clergy, and Laity, represents a growing recognition of the fact that Parliament no longer is an effective House of Laity, and no doubt in the course of time the Church will quietly slip out from under parliamentary domination.

In America, where the separation of Church and State was assumed from the beginning, the closest equivalent to "sovereign power"—a power which calls clergymen to order, supplies the Church with money, and effectuates its teachings in the national life—is the Church's lay membership. Living as we do under this system, we believe it to be the best possible one. Because the laity are not mere subjects of a prince, they cannot be bound to any decision in which their representatives have not had part—unless they have agreed to be women! If wives and daughters were, as they usually are, "subject" to their husbands and fathers, their "overlords" would have a right to make their Church decisions. But

The Epistle

Nineteenth Sunday after Trinity

October 15th

"GRIEVE not the Holy Spirit of God." Our blessed Lord revealed that sin against the Holy Ghost is unforgivable. St. Paul warns against what might be a step toward this. We are to remember that the Holy Ghost marks or "seals" us as God's own, to be redeemed from all evil at the last day. We must work with the Holy Ghost to build up in every way the kingdom of God, and if we fail to do this, if we go against the work of the Holy Spirit we grieve Him. St. Paul reminds us that bitterness of word or thought, anger, evil speaking, malice, all work against the purpose of the Holy Ghost, which is to build us up in the love of God. In thought, word, and deed we must strive to do God's work, with the direction and help of the Holy Spirit, ever receptive to His suggestions and leadings, ever willing to forsake our own ways and to follow Him as our guide. Come, Holy Ghost, our souls inspire.



From THE EDITOR

Honolulu, T. H.

HOSE who have known Honolulu in peacetime would, I suspect, find it greatly changed today. There is a hustle and bustle, an air of military efficiency, and a sense of urgency everywhere. Streets are crowded with soldiers, sailors, and Marines. Houses, apartments, and civilian living quarters are as close as in Washington or San Francisco. Hotels have been taken over by the army and navy; the rooms at the Royal Hawaiian famous Waikiki Beach that once accommodated vacationers at \$25 a day are now let to sailors on furlough at 25 cents a night.

Truly Honolulu has changed. And the Church here is valiantly keeping up with the changes. St. Andrew's Cathedral is filled every Sunday, at its several services, largely with men of the armed forces who are either stationed in the vicinity or who are passing through on their way to or from the Pacific combat zones. When the cathedral service is the first normal ministration of our own Church that Churchmen have experienced in months of fighting or working in advanced areas, and they appreciate it more than mere words can express.

The cathedral makes a genuine effort to be as useful as possible to the Churchmen and women in uniform, and to help them feel that this is their own parish away from home, even if they are here only for a single service. Ample opportunities are given them to receive Holy Communion. Not only is there a daily celebration, with a second one on Thursdays and holy days and more on Sundays, but the weekly service leaflet makes it clear that the Sacrament may be administered at any time of day to anyone who come to the cathedral prepared to receive it.

An Army and Navy center in the cathedral's memorial building is open every day, with a hostess in charge, and is well used and appreciated by the men. Officers and enlisted personnel are entertained at lunch in the guild hall after the 11 o'clock service every Sunday, and they take advantage of this invitation in large numbers. The lunch is an excellent one, as I can testify from personal experience, and the fellowship among the guests and the members of the congregation is a pleasure to both groups.

The 11 o'clock service on recent Sundays has been conducted by Dr. Donald B. Aldrich, Navy chaplain and in civilian life rector of the Church of the Ascension, New York City. Chaplain Aldrich has a knack of preaching both to the civilians and the military personnel in his mixed congregation in a way that ap-

peals to both groups, though the first Sunday that I heard him he apparently had us who are in uniform principally in mind. He warned us, quite properly, against the self-pity that is sometimes a temptation to all of us, comparing self-pity, in a particularly apt simile, to sitting in wet clothing.

Bishop and Mrs. Kennedy, who have been here only since last April, appear to have won the hearts of old residents and transients alike. Also, they have lost no time in increasing the Church population of the missionary district, as within the past month they have become the parents of twin boys, whom they have named Joel and Mark. The Kennedys now have five boys in their family—a happy augury for the next generation in the Church.

As yet I have not been able to see much of the work of the Church in the Hawaiian Islands, except at the cathedral, though I hope to do so if my duties in the Marine Corps allow me enough time. I did have the pleasure of attending the sung Eucharist last Sunday at St. Peter's Chinese Church, of which Canon Y. Sang Mark is the devoted parish priest. I was the only non-Chinese in the congregation, but I felt very much at home there, and Fr. Mark and several members of the congregation greeted me cordially at the close of the service. I was a little disappointed that the liturgy was in English, as I had hoped it would be in one of the Chinese dialects; but these men and women are from many parts of China, and their children are American-born, so English is their common language. I noted that their parish service flag had some thirty stars, of which two were gold.

Sunday afternoon I visited the Library of Hawaii, one of the most delightful public libraries I have seen. It is built about a grassy court yard, with natural palms and ferns. Comfortable chairs are placed at convenient spots, so that one can take a book from the browsing room into the court and read it there, enjoying a pipe or cigaret at the same time. Only trouble is you can't read much about the Episcopal Church. There are only seven books in the 283 section (the Dewey classification for Anglicanism), and five of these are obsolete. There are no weekly or semi-monthly periodicals of the Church, though there are magazines of almost every other faith, from Roman Catholicism to Spiritualism. How come?

While I am in these islands, I hope to see more of the varied work of our Church here, including some of our Japanese and Korean congregations, as well as native Hawaiian ones. To see these fellow-Churchmen of other races and nationalities joining in the familiar Prayer Book services, whether in English or in their own several languages, goes far to break down the unconscious feeling that so many people seem to have, that the Episcopal Church is a sort of religious club for the more conservative and dignified Americans of English ancestry, instead of a vital part of the Holy Catholic Church, with a message for all sorts and conditions of men.

CLIFFORD P. MOREHOUSE.

can't happen to be the set-up of our society, and few are those who wish it were. Womanhood in America has achieved a status of independence based upon the demonstrated capacities and achievements of American women. The Church's womanhood has been patient long enough, we feel, waiting for the Church to catch up with the rest of society. At the triennial meeting of the Woman's Auxiliary in Cleveland, there was a lively debate on a resolution introduced by the Rochester delegation asking that women be represented in the House of Deputies. Not all the delegates favored the resolution. Some apparently felt that the men should retain their dominant position. Others felt that there should be a third House, for women only. The upshot was that the whole question was recommitted to the National Executive Board for further study during the ensuing triennial.

At the risk of disagreeing with an august assembly, we

feel that what is needed now is not so much study as action. It does not seem to us that there can be much doubt as to the comparative desirability of simply eliminating the distinction between layman and laywoman or setting up a third house with its inevitable result of delaying and encumbering the passage of legislation. For every two messages between houses under the bicameral set-up, there would have to be six under a tri-cameral one! Furthermore, a House of Churchwomen would still represent a segregation and isolation of feminine influence which scarcely accords with the status of women in modern America. The right approach, it seems to us, would be simply to make lay representation of dioceses in the House of Deputies independent of the question of sex.

As a last-ditch argument, someone might assert that Churchwomen are freed from the trivialities and minutiae of legislation by the fact that the Woman's Auxiliary can leave all that up to the men; indeed, that the very power of

the Auxiliary as an agency for education and missionay enterprise might be dissipated if its best leadership were drawn away into the House of Deputies. To this it can be answered that women are no longer a mere "auxiliary" of public affairs. Everything that the Auxiliary might lose would be gained by the diocesan convention and the General Convention. And the Auxiliary itself does not rest upon such an infirm base as this argument might suggest. It is not the reaching down of a few talented women; it is the surging up of the life of guilds and women's groups which are deeply rooted in parish and diocesan life. To put women on the vestry will not interfere with the life of guilds. To admit them to diocesan convention and General Convention will not weaken the diocesan and national Auxiliary, but rather will integrate them more firmly and wholesomely into the life of the Church.

Recognizing the fact that the House of Deputies is not an effective way of organizing the Church's manpower, the National Council has initiated a men's program which, under the inspiring leadership of the Rev. Wilburn Campbell, is growing rapidly and already producing results. It might be argued that this organization would have grown faster and better if laymen were not admitted to the House of Deputies, but somehow we doubt it. Is it not time for the women of the Church to have a real part in framing the legislation which they have such a large and important part in implementing?

AS A practical first step, we recommend that Churchmen and Churchwomen study their diocesan constitutions and parish charters to see whether any bar exists to electing women to offices held by laymen. If such bars exist, they should be the first point of attack. General Convention is still far away, but diocesan conventions will begin in January. There is nothing in the constitution and canons of the general Church which delimits the sex of vestrymen or members of diocesan convention, and there is no reason why prompt action could not be taken by each diocese which cares to take it.

The object is not, as we see it, to have women represented as such on the various councils of the Church, but merely to extend to them the same rights as those of the men. Accordingly, questions as to changing the number of members of these various bodies need not be entered into. The effort, we believe, should be directed solely to granting women the full status of laymen which they have earned by their achievements in every walk of civil life, and by their consecrated service to Christ and His Church.

We do not believe that any particular parish should search about frantically for some woman whom it may elect to the vestry to "represent Churchwomen," nor do we be-

lieve that at any point along the way there should be special provision for a female representative. The interests of women are as diverse as those of men—perhaps even more so. Christ there is, as St. Paul wrote, "neither male nor female." The function of deliberating and voting in the Church councils is a universal function of mature Churchpeople, such; and women should be elected only on those occasions when they have a contribution to make which will be, in opinion of the electors, more valuable than the contribution of the next candidate, man or woman. The effect of enfranchisement in politics has not been to overload political assemblies with women; and, knowing the conservatism of the Church, we doubt that Church assemblies would become more overloaded with women.

There is perhaps a danger that women, who are traditionally supposed to be more interested in Church activities than men, would find in the Church a wider recognition than in civil politics. But perhaps it really isn't correct to call this "danger"—in other assemblies it is usually assumed that the more interested the members are the better their work will be, and the experience of Protestant Churches which have admitted women to their assemblies indicates that the men remain a sizable majority. The men, who have found their masculine prerogatives invaded so much that they fight blindly for the few they have left, will probably be hard to convince. But, in spite of their grumblings, they are glad to work side by side with women once they have got used to it. They do it on assembly lines, on boards of directors, and in political caucuses. They can do it in the Church too.

The Church After the War

WE ARE gratified at the wide "grass roots" interest in Dr. Bell's series of articles on The Episcopal Church After the War, the last of which appears in this issue. The demand for the issues containing his first two articles has exceeded the supply.

Accordingly, we have investigated the possibility of reprinting the entire series with the introductory editorial, and find that we can do so at 10 cents per single copy, 7 cents in quantities of 25 or more, and 5 cents in quantities of 50 or more, if sufficient advance orders are received. The reprint will be in the regular LIVING CHURCH page size, and can be conveniently mailed in a standard No. 10 envelope.

We are confident that guilds, vestries, parish and diocesan conferences, and other groups (not to mention the parish mailing list of service men) will find much food for thought in this pamphlet. Please order now, so that production may be started at once.

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HONOLULU

Port from Bishop Kennedy

More than \$13,000 has been gathered and applied to debt reduction in the missionary district of Honolulu, according to a report by Bishop Kennedy to the National Council. The Bishop reports also that the district offering for the Army and Navy Commission so far is \$3,700, and that the mission quota of \$5,000 has been paid.

Confirmations this year number more than in previous years, due partly, the Bishop says, to the number of service men who have been confirmed.

Young people's work is being revived in the Islands. Conferences and meetings of young people's groups have been very successful.

Peter's Chinese Church, Honolulu, is raising money for a parish house and vicarage. Holy Trinity, a Japanese congregation in Honolulu, is conducting a campaign for money to build a new parish house, parish house, and vicarage. St. John's, Korean Mission, Honolulu, is making excellent progress toward a building for a new church, and St. John's-at-Sea, a Hawaiian congregation, has completed a new rectory, almost fully paid for.

The Bishop sees need for a considerable expansion program and increasing need for the Church's ministrations, both during the war and after the war, and he stresses the need for more clergy, a need that is pressing and urgent. "We could do things out here in these islands if we had more real missionary-minded men," the Bishop concludes.

NEW HAMPSHIRE

Radio Church School

A radio Church school, sponsored by the Rev. L. Bradford Young, is bringing religious education by radio to isolated families in New Hampshire every Sunday morning. This is being done through the facilities of Station WEA, Manchester, as a part of its non-denominational "rural religion by radio" program.

NEW YORK

Rev. S. Fleming Celebrates 25 Years as Organist

On October 1st St. Peter's Church, Port Chester, N. Y., will observe the 25th anniversary of Walter S. Fleming as organist and choirmaster.

Mr. Fleming has served as organist and choirmaster at the First Baptist Church, Scarsdale, N. Y.; St. John's Church, New York, N. J.; Church of St. James the Apostle, Scarsdale, N. Y.; St. Peter's Church, Springfield, Mass.; the Church of the Holy Virgin, New York, leaving in 1919 to go to St. Peter's,

Port Chester. His 25 years of service there have been successively under the Rev. Harry Briggs Heald, the Rev. Stanley S. Kilbourne, and at present, the Rev. Dr. Lewis R. Howell, rector (in military service), and the Rev. C. Alban Townsend, priest in charge.

Mr. Fleming is a member of the Church Club of New York, the Catholic Laymen's Club of New York, the Guild of All Souls, the Confraternity of the Blessed Sacrament, the American Guild of Organists. He is also an associate of the Order of the Holy Cross.

Bequest

By the will of the late Bronson Winthrop, St. Mark's Church-in-the-Bowery, New York, has been left a bequest of \$5,000. Mr. Winthrop, senior partner of the well-known New York law firm of Winthrop, Stimson, Putnam & Roberts, was a vestryman of St. Mark's. His body was interred in the family vault in St. Mark's Churchyard.

UTAH

Hospital Addition Dedicated

The \$366,000 five-story addition to St. Mark's Hospital, Salt Lake City, was dedicated recently by Bishop Moulton of Utah. The addition to the hospital has been under way for nearly a year, and it was made possible by financial assistance from the Federal government. About half of the money was raised locally. A feature that brings much favorable attention is the avoidance of white and chromium, and the use of bright, cheerful colors.

St. Mark's, now has a capacity of 225 beds, 64 of which are in the new wing. Two delivery rooms, six operating rooms, numerous patients' rooms, and improved pharmacy and supply rooms are also in the addition.

The increased capacity of the hospital now calls for another addition to the Nurses' Home, which had a new wing added less than two years ago. This further addition will be aided by the Federal government, as the school is training nurses for the Cadet Nurse Corps.

ALABAMA

Missionary Giving Quota

The executive council of the diocese of Alabama believes it has found the most equitable method of establishing quotas for missionary giving in the parishes and missions. At its meeting September 5th in Birmingham it voted to set quotas at four times the parish assessment for diocesan maintenance. The assessment is on a sliding scale: one dollar per communicant in congregations of less than 300 communicants; \$1.25, 300 to 599 communicants; \$1.50, 600 and over. It was pointed out that each communicant will be asked to give approximately two "cokes" a week—less in small parishes, more in larger ones.

The Religious Life

We want to make a statement, and it surprises us even as we make it. We honestly believe that at least one-half of the communicant strength of our Episcopal Church does not know that there are in our Church Religious Orders of men and women, who are actually monks and nuns, and who reside in and work from actual monasteries and convents. Those of us who read THE LIVING CHURCH naturally are not among that number, but our statement still stands.

Of course, we all know the reason why. Those dear folks are simply not informed of the existence of the Religious Life within our Church by their priests, who shun it, and keep their people from what seems to them personally an off-shoot of Rome.

Well, let's see. Is it Romish for a certain type of soul to want to give all of his life to Our Lord? Is it Romish to spend one's life in almost perpetual prayer, to augment the sad and deficient prayer-lives of most of us? Is it Romish to give up home and loved ones and income and worldly pursuits just to do God's will as one sees it? Is it? Well, then, Our Blessed Lord Jesus did it. Was He er-ah Romish? (My aren't some of us silly about some things—and those things almost always religious things!)

There are men and women in our Church who feel the call to do just the things we're talking about. Are they strange, eerie, uncanny and "ought-to-go-to-Rome-and-be-done-with-it" sort of people? Well, they come from out our Episcopal homes and roof-trees. They are our offsprings. We raised them and then God called them. What are you going to do about that?

And so we have the Religious Orders, both for men and women. We know personally and love dearly many of these monks and nuns. We have visited their monasteries and convents, and they are truly the happiest people on earth—and we mean just that! We are writing these words in the hope that more Episcopalians may, too, know and grow to love these devout souls of our very own Faith, realize that they exist—and where—and growingly learn to ask their prayers for you and yours in any of the emergencies of your life. Then, too, when you have had an accession to your income, perhaps, you will remember them by a check—or, better still, in your will.

A full list of our Religious Orders appears in THE LIVING CHURCH ANNUAL; but should you not have one of these, write in to us for a list of them. To those who might truly aspire to the Religious Life, we have the means of putting you in touch with these orders where you fain might be. Many the prayers that have been uttered for us and ours in those Holy Houses when we have been faced with the things that stagger and hurt and bear down. And those effectual, earnest prayers of the righteous availed much! We owe them a debt that can never be repaid.

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Mrs. Phelps, former newspaper woman and Church School teacher, is the mother of five children. "Let's Get to Know God" is her second published book for children.

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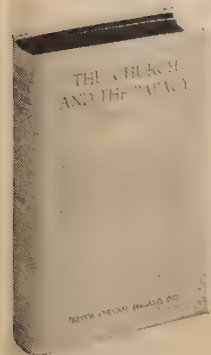
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"The more immediate and likely value of the work would seem to be in the fact that we are provided here with an impressive, illuminating study of the history of the Church presented as a competent historian directs its proper study—not as a picture, always as a process."—Wallace E. Conkling, Bishop of Chicago. An S. P. C. K. Book. Price, \$7.50



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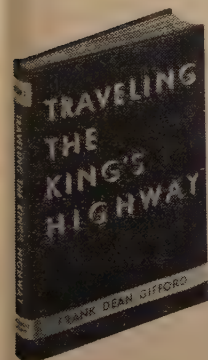
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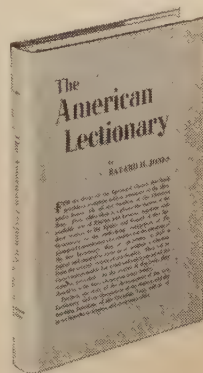
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SEMINARIES

General Theological Seminary Begins Michaelmas Term

The General Theological Seminary opened its Michaelmas term on Wednesday, September 27th, with 27 students. Of these eight are juniors or first-year students; one is a middler, or second-year student; three are guest students; eight special students and seven graduate students. They come from 24 colleges and universities, namely: Bates, Bowdoin, Carleton, Columbia, Dartmouth, Denver, Harvard, Hobart, Kenyon, Lehigh, Loyola, University of Michigan, New York University, Orthodox Theological Institute, University of Pennsylvania, Rutgers, Seton Hall, University of the South, Talledega, University of Texas, Trinity (Toronto), University of Virginia, University of Western Ontario, and Yale; and they represent 14 dioceses of the American Church and two dioceses of the Church of England in Canada, namely: Bethlehem, Colorado, Connecticut, Long Island, Maine, Maryland, Minnesota, Newark, New York, Pennsylvania, Southern Virginia, Spokane, Texas, Western New York, and Ottawa, and Toronto.

Two of the three guest students represent the Orthodox communion, one belonging to the Russian Orthodox Church and the other to the Church of Latvia. The third guest student is a minister of the Reformed Church. One of the special students has been on the faculty of the Divinity School of Trinity College, Toronto, for two years, following his graduation from that college. Six of the seven graduate students are alumni of the General Theological Seminary, including the student from the diocese of Toronto.

The faculty of the seminary remains the same. The dean, the Very Rev. Dr. Hughell E. W. Fosbroke, was the celebrant at the first Holy Eucharist of the term.

Nashotah Begins 103d Year

September 29th, the feast of St. Michael and All Angels, marked the opening of the 103d academic year at Nashotah House, the oldest institution of higher learning in the state of Wisconsin. The celebrant at the solemn high Mass was the Very Rev. E. J. M. Nutter, D.D., dean of the House, with two senior students serving as deacon and sub-deacon. Bishop Ivins of Milwaukee pontificated.

The occasion was marked with the bestowal of two honorary degrees. *In absentia* the degree of Doctor of Divinity was conferred by Bishop Ivins on the Rev. Reginald Maliott, Bishop-elect of the diocese of Northern Indiana. President Clark G. Kuebler, Ph.D., president of Ripon College, was present to receive the degree of Doctor of Laws. In the citation Bishop Ivins referred to Dr. Kuebler as an "outstanding layman of this generation."

The previous day, September 28th, the Nashotah House Board of Trustees had met at All Saints' Cathedral, Milwaukee.

A feature of this meeting was the election to the board of the Bishop-elect of Northern Indiana.

The war situation was noticeably Nashotah for the first time this semester. There are 48 men in the seminary department, and but 15 collegians, who are pursuing their academic work in preparation for seminary at Carroll College.

COLLEGES

Church Strengthens Ties With Hobart and William Smith

Presenting the case for Christian life education, laymen of the diocese of Rochester will speak from the pulpits of churches in the diocese on October 1 and 22d inaugurating a program to strengthen existing ties between Church and Hobart and William Smith Colleges.

The diocesan Hobart and William Smith

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SEMINARIES

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Sundays were arranged at a conference of 52 clergy and laymen with the officials at Houghton House, a wing of William Smith College, Genoa, N. Y., on September 24th. The conference heard Bishop Reinheimer, who

the Church today is largely dependent on its ordained leadership on men who received their liberal education in small arts colleges. Of necessity we must turn ourselves with their future."

pointed out that Hobart and William Smith Colleges were founded by the Episcopal Church and are the only colleges still associated with it in New York, New Jersey, and Pennsylvania.

John M. Potter, president of Hobart and William Smith Colleges, in attending the conference, traced the history of the trend in higher education which today resulted in a separation between the church and education. He warned of the

dangers inherent in such a separation of mind and spirit.

Dr. Potter urged a renewed identity of the two to assure the continuing influence of Christianity in higher education.

Presiding at the conference was Dr. Theodore T. Odell, professor of the department of biology at the colleges. Arrangements for the laymen to speak in the churches of the diocese on October 15th and 22d are in charge of the Rev. Stuart G. Cole, chaplain of the colleges.

SECONDARY SCHOOLS

New Chaplain at V.E.S.

The Rev. Marshall McCormick Milton has accepted the position of chaplain at Virginia Episcopal School, Lynchburg, Va., and in addition will conduct courses in religious instruction at the school.

The Rev. Marshall Milton holds the

B.S. degree from the Virginia Military Institute in the class of 1934, and the B.D. degree from Virginia Seminary in the class of 1938. He was then rector of Upper Truro Parish in Fairfax County, Va., and later of churches at Burrowsville and Waverly, Va. For the past two years he has served as a flyer with the British Air Transport Auxiliary. His brother, the Rev. William Byrd Lee Milton, was also in the same service and was killed in an accident in England.

The Rev. Marshall Milton was married in 1938 to Miss Isabel Heyward Wilson.

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SIANA—Rt. Rev. John Long Jackson,
Bishop

George's Church, 4600 St. Charles Ave., New
eans

Alfred S. Christy, B.D.

7:30, 9:30, 11; Fri. & Saints' Days: 10

NE—Rt. Rev. Oliver Leland Loring, Bishop

MICHIGAN—Rt. Rev. Frank W. Creighton,
D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday
Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30 (also 9:15 Holy Days & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St.,
New York

Rev. Donald B. Aldrich, D.D., rector (on leave;
Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St.,
New York

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11, M.P. & S., 9:30 Ch.S.
Weekdays: Thurs. & Saints' Days, 11 H.C.;
Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broad-
way, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St.,
New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector

Sun.: 8 Holy Communion; 9:30 and 11 Church
School; 11 Morning Service and Sermon; 4
P.M., Evensong, Special Music. Weekdays: 8
Holy Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New
York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and
Sermon. Weekdays: Holy Communion Wed.,
8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—(Cont.)

St. Thomas' Church, 5th Ave. and 53rd St., New
York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun.: 8, 11 A.M., and 4 P.M. Daily Services:
8:30 Holy Communion; 12:10, Noonday Serv-
ices; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Choral
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart,
D.D., Bishop

St. Mark's Church, Locust St., between 16th &
17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev.
Felix L. Clriot, Ph.D.

Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30
A.M.; Sung Eucharist & Sermon, 11 A.M.;
Evensong & Instruction, 4 P.M.

Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.;
Evensong, 5:30 P.M. Also daily, except Saturday,
7 A.M. & Thursday and Saints' Days, 9:30
A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf
Perry, D.D., Bishop; Rt. Rev. Granville Gay-
lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp

Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.;
Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special
Prayers for the Armed Forces; Holy Days:
7:30 & 11

WASHINGTON—Rt. Rev. Angus Dun, D.D.,
Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction
7:30. Mass daily: 7; Fri. 8 Holy Hour; Con-
fessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M.,
E.P.; 1st Sun. of month, H.C. also at 8 P.M.
Thurs. 7:30; 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J.
Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Henry Teller Cocke, Priest

The Rev. Henry Teller Cocke, retired rector of All Saints' Church, Chevy Chase, Md., died September 26th in Washington, D. C. He was 68 years of age.

The son of Henry Teller Cocke and Elizabeth Welsh Horner, Mr. Cocke was born in City Point, Va., March 2, 1876. He attended Virginia Military Institute and Virginia Theological Seminary, graduating from the latter in 1900.

Bishop Peterkin ordained him to the diaconate in 1900, and he was ordained to the priesthood the following year by Bishop Randolph.

His first charges were churches in Botsourt County, Va., from which he was called to the rectorship of St. Mark's

Church, Fincastle, Va. Subsequently he was rector of Trinity Church, Buchanan, Va.; St. Paul's Church, New Orleans, La.; St. Paul's Church, Mexico, Mo.; curate of Grace Church, Baltimore; rector of St. Paul's Church, Winston-Salem, N. C.; and St. Andrew's Church, Mount Holly, N. J. In 1923 he was called to All Saints' Church, Chevy Chase, Md., where he served until his retirement July 1, 1943.

Mr. Cocke was active in the affairs of the diocese of Washington, serving on many important committees. His rectorship of the important parish of All Saints' Church, Chevy Chase, Md., covered 20 years and was distinguished by the faithfulness with which he performed his duties as rector and priest.

Funeral services were held in All Saints' Church, Chevy Chase, Md., September 28th at 11 A.M. Bishop Dun and the Rev. Dr. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md., conducted the service.

Mary Shepard, Deaconess

Deaconess Mary Shepard, 84, the only Episcopal deaconess, died in a Lake City hospital on September 27. She was born in Dansville, N. Y., March 23, 1860, a daughter of Charles and Katherine Rochester Coleman Shepard. She was trained at the deaconess school in New York City, and was set apart March 2, 1913, in St. Mark's Cathedral by the Rt. Rev. Franklin S. Spalding.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne, jr., Chaplain
Sundays: 9, 11, 12:30
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Sundays: 8, 9:30 & 11 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis, Minn.
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. R. Emmet Gribbin, Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs. & Sat.

OCCIDENTAL COLLEGE—St. Barnabas Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 10:30 A.M.
3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's Church, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate: Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesdays: 9:30 A.M.
Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Daniel Corrigan, Chaplain
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7:00 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs. 7 A.M. on Wed. & Fri. Evening Prayer 5:00 P.M. daily

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday
Victory Service—4:30 P.M. Every First Sunday

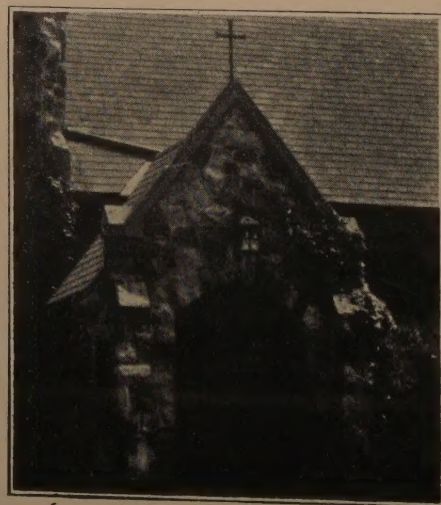
BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; Wed.: H.C. 11:45 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.



GRACE CHURCH
MILLBROOK, N. Y.

served the district of Utah faithfully more than 25 years at All Souls' on, Garfield, St. Peter's Mission, Lake City, and St. Paul's Mission, City. She retired a few years ago. Funeral services were held on September 8th at St. Mark's Cathedral, with them celebrated by Bishop Moulton Utah, assisted by district clergy. She was in Dansville, N. Y.

Mrs. George G. Chiera

Marion Reed (Dale) Chiera, wife of Rev. George G. Chiera, rector of St. Paul's Church, Wiscasset, Maine, died September 4th in Damariscotta, Me. Mrs. Chiera was born at Chestnut Hill, May 7, 1893, daughter of Mr. and Richard W. Dale, and was graduated from Farmington School, Conn. 23 years, previous to her marriage years ago, she was secretary to Dean of Harvard Medical School. She secretary of the Woman's Auxiliary

diocesan department of Christian Social Relations, and a supplementary member of the same department in the diocesan council, president of Lincoln County Red Cross Association, and prominent in community activities. She had endeared herself to a wide circle of friends and will be greatly missed.

Services were on September 7th in St. Philip's Church, Wiscasset, conducted by Bishop Loring of Maine, assisted by diocesan clergy. Interment was in the cemetery in Sheepscot, Me.

She leaves besides her husband, a brother, Robert Wade Dale of Chestnut Hill, Pa.; a sister, Mrs. Starling Burgess of Boston and Wiscasset, and two stepdaughters, Juliet and Lenora Chiera.

Robert Hallowell Gardiner

Robert Hallowell Gardiner, well-known Churchman, died September 16th at Gardiner, Maine, in the family's ancestral home, Oaklands, which was established in 1756 by Sylvester Gardiner after whom the city was named. He was 61 years old and had been ill, previous to his death, but a few weeks.

Mr. Gardiner was born in Chestnut Hill, Mass. He was graduated from Harvard in 1904, a classmate of President Roosevelt, and from Harvard Law School in 1907. After a year's apprenticeship, he entered the law office of his father, the late Robert H. Gardiner, in Boston. He organized the Fiduciary Trust Co. in 1928 and was president. In the first World War he was commander of the 303d artillery and at the end of the war had the rank of major. Mr. Gardiner was a member of the overseers' committee of Harvard, and had served as treasurer of his class and of the Harvard Alumni Association; he was a trustee of Groton School, Cambridge Theological Seminary, and Noble and Greenough School, Boston.

NATIONAL COUNCIL MEMBER

Mr. Gardiner was a member of the National Council of the Episcopal Church and had attended each General Convention since 1926. He was a warden of Christ Church, Gardiner, prominent in the diocese of Maine, was trustee of the Church Pension Fund and of the diocesan investment fund of the diocese of Massachusetts. He was a member of the Harvard Club, Union Club, Somerset Club, Tavern Club, and Harvard Club of New York.

Besides his wife, Mrs. Elizabeth Denny Gardiner, he leaves six sons, Robert H., John Hays, Benjamin O., Henry G., Charles W., and Arthur D. Gardiner, four of whom are in military service, and one daughter, Mrs. Marc Peter, jr. A brother, Col. William Tudor Gardiner, former governor of Maine, is now serving overseas.

Services were held at Christ Church, Gardiner, September 18th and at St. Paul's Cathedral, Boston, Mass., on September 19th, where the burial office was conducted by Bishop Sherrill. Interment was in Mt. Auburn Cemetery, with the committal conducted by the Rev. T. G. Akeley, rector of Christ Church, Gardiner, Maine.

CLASSIFIED

LIBRARIES

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Book Store, 1019 Wealthy, Grand Rapids 6, Michigan.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

CHOIRMASTER-ORGANIST wanted. Experienced in boys and mixed choirs. State salary, age, and experience. Apply St. Luke's Church, Kalamazoo, Michigan.

MOREHOUSE-GORHAM CO., New York office, wants man for position of chief accountant. Must have some knowledge of Federal and State tax problems. Apply by letter only, stating previous experience and salary desired. Member of the Episcopal Church preferred. Permanent position offered. Address The President, Morehouse-Gorham Co., 14 East 41st Street, New York 17, N. Y.

ORGANIST AND CHOIRMASTER desired for male choir of St. John's Church, Roanoke, Va. Address the Rev. Alfred R. Berkeley, Rector, Box 2057.

WANTED—Young or middle-aged woman to be children's worker in New York parish. To direct children's and youth activities. Lots of calling and personal visitation required. State age, training, and experience. Reply Box F-2910, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, desires change. Also teacher of piano, organ and voice. Best of reference. Reply Box A-2908, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, musical, middle-aged, married, invites correspondence with parish, preferably in East. Reply Box R-2909, The Living Church, Milwaukee 3, Wis.

RECORD PLAYER WANTED

THE FORT VALLEY COLLEGE CENTER can use to advantage a Record Player and a Picture Machine, still or moving. If you can help us, please write Dr. J. Henry Brown, P. O. Box 544, Fort Valley, Georgia.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES:

(A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

ANNOUNCEMENT

Resolution

FRIDAY, September 1st, at 5:30 P.M., H. Erick Pepys, ten years treasurer of St. by-the-Sea Parish, La Jolla, Calif., passed the Church Expectant. The Rector, Wardens, clergy wish to record their deep appreciation of his gracious and faithful service.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

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CHURCH CHAIRS. Brand-new steel folding seats. Full upholstered seat and form-fitting Rubber feet. Send for sample. Redington Dept. 77, Scranton 2, Pa.

CHURCH SANCTUARY LAMPS. Robert Robb, 1755 Broadway, New York City.

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50% on Mimeograph Paper, stencils and Send 30 cts. for 3 sample stencils. One lb. only \$1. Catalogue free. Gillisupply, 5348 Ave., Chicago, Ill.

LANGUAGE DICTIONARIES

DICTIONARIES and Grammars, for 102 languages. Catalog free. Schoenhof Book Co. (founded 1856), Harvard Square, Cambridge.

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Persons requesting a change of address, please send old as well as new address. Changes must be received at least two weeks before they can be effective.

Persons renewing a subscription, please return memorandum bill showing your name and old address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Appointments Accepted

BULLEN, Rev. ALVIN S., June graduate of the Philadelphia Divinity School, is now associate rector of St. John's Church, Tallahassee, Fla., and chaplain to Episcopal students at Florida State College for Women. Address: Ruge Hall, 655 West Jefferson St., Tallahassee, Fla.

DEPRIEST, Rev. ROY E., formerly associated with the Church of Our Saviour, Akron, Ohio, has been vicar of St. John's Mission, Porterville, Calif., since October 1st. 618 D Street, Porterville, Calif.

FRANKLIN, Rev. GEORGE DEH., formerly vicar of Trinity Church, Daytona Beach, Fla., has become the supply chaplain to the Convent of St. Anne, Versailles, Ky.

HASTINGS, Ven. A. ABBOTT, archdeacon of the diocese of Albany, has accepted the call to become rector of St. John's Church, Beverly Farms, Mass.

HINDS, Rev. KENNETH A. B., of St. Stephen's Church, St. Michael, Barbados, B. W. I., has been appointed by the National Council for missionary service in Puerto Rico. He will be stationed at Mayaguez.

LEE, Rev. HARRY BEEKMAN, vicar of Trinity Mission, Escondido, Calif., is to become rector of St. Paul's Church, Modesto, Calif., effective October 15th. Address: St. Paul's Church, Modesto, Calif.

MADDOX, Rev. RICHARD MORTIMER, rector of St. John's Church, Barrington, R. I., is to become rector of St. James' Church, Great Barrington, Mass., effective November 1st.

PACKARD, Rev. A. APPLETON, JR., OHC, of the Holy Cross Monastery, West Park, N. Y., has been assigned to the staff of the Holy Cross Liberian Mission. Address: Kailahun, Sierra Leone, West Africa.

REINHEIMER, Rev. JOHN B., formerly assistant of St. Paul's Church, Akron, Ohio, has been rector of Christ Church, Kent, Ohio, since October 1st. Address: Christ Church, Kent, Ohio.

ROTHBART, Rev. EARNST D., formerly curate of Grace Church, Colorado Springs, Colo., has been assistant at St. Mark's Church, Evanston, Ill., since September 15th. Address: 1509 Ridge Avenue, Evanston, Ill.

ROSENTHAL, Rev. WILLIS M., priest-in-charge of St. Philip's, Coral Gables, Fla., since March, 1944, resigned that charge as of September 1st and has been rector of Grace Church, Columbus, Nebr., since September 24th, and of Holy Trinity, Schuyler, since October 1st. Address: P. O. Box 144, Columbus, Nebr.

SANBORN, Rev. JOHN T., associate rector of St. Paul's Church, Rochester, N. Y., has accepted a call to become rector of St. James' Church, Batavia, N. Y., effective November 1st. Address: 405 E. Main Street, Batavia, N. Y.

SCOTT, Rev. ANDREW H., has accepted a call to become vicar of St. Luke's Church, Merced, Calif. Address: 930 M Street, Merced, Calif.

SHERIDAN, Rev. WILLIAM C. R., formerly assistant priest at St. Paul's Church, Kenwood, Chicago, is now priest in charge of Emmanuel Parish, La Grange, Ill. Address: 344—6th Ave., La Grange, Ill.

TAYLOR, Rev. JOHN N., rector of Grace Church, Galesburg, Ill., has accepted a call to become rector of St. John Baptist Church, Wausau, Wis., effective November 1st. Address: 312 McClellan Street, Wausau, Wis.

WARD, Rev. WILLIAM, formerly assistant priest of the Church of St. Mary the Virgin, New York City, has been assistant at St. John's Church, Los Angeles, since September. Address: 515 West 27th Street, Los Angeles 7, Calif.

YOH, Rev. MERRILL J., vicar of St. George's, Macomb, Ill., is to become rector of Grace Church, Alexandria, Va., effective November 1st. Address: 207 S. Patrick St., Alexandria, Va.

Military Service

BARNEY, Chaplain ROGER W., USNR, has been detached from Marine Barracks, Parris Island, S. C., and ordered to duty with Fleet Marine Forces, Pacific. Mail address: Blacksburg, Va.

PERKINS, KENNETH D., Lt. Comdr. (ChC),

USN, formerly at Sampson Naval Training Center, N. Y., is to be senior chaplain at the Amphibious Training Base, Fort Pierce, Fla. Permanent mail address: Box 168, Savona, N. Y.

Resignations

KIRKLAND, Rev. ROBERT MACD., professor of New Testament at the University of the South, Sewanee, Tenn., has resigned because of illness to reside at Fairhope, Ala.

Changes of Address

GOULD, Rev. ROMEO C., formerly of Trinity Church, Santa Barbara, Calif., to 2848 St. Place, Altadena, Calif.

ERICKSON, WILLIAM, lay reader at St. Paul's, Windsor, and lay assistant at St. Paul's, River Junction, Vt., formerly at 20 W. Seaside St., Duluth 6, Minn., now at 37 State St., Windsor, Vt.

BAILEY, Rev. LEWIS J., formerly of 611 1st Ave., Seattle 4, Wash., now at 2502 22d St., North, Seattle 2, Wash.

Ordinations

PRIESTS

RHODE ISLAND—The Rev. HILLMAN P. WIECHERT and the Rev. LEON HENRY PIERCE were ordained to the priesthood on September 1st in St. Paul's Church, Pawtucket, R. I., by Bishop Perry of Rhode Island, who, in the case of Rev. Mr. Plante, was acting for the Bishop of Western Massachusetts. Mr. Plante, presented by the Rev. Harold L. Hutton, will be curate of St. Paul's Church, Pawtucket, R. I. Mr. Wier presented by the Rev. Harold L. Hutton, will be priest-in-charge of Trinity Church, London, Ontario. The Rev. A. Vincent Bennett preached the sermon.

DEACONS

SAN JOAQUIN—GERWYN MORGAN was ordained to the diaconate on June 16th in All Saints Chapel, Berkeley, Calif., by Bishop Walter of San Joaquin. He was presented by the Rev. Randolph C. Miller; the Rev. H. H. Smith preached the sermon. He is vicar of St. Matthew's Mission, Oakdale, Calif.

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